

THE SPIRIT OF MISSIONS.

Vol. LIX.

APRIL, A. D. 1894.

No. 4.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, MARCH 13TH, 1894.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President in the chair), Whitaker, Scarborough and Starkey; the Rev. Drs. Hoffman, Smith, Satterlee, Huntington, Applegate, Brown, and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert and Anstice; and Messrs. Vanderbilt, King, Mills, Cutting, Chauncey and Marvin.

— Immediately upon calling the Board to order the Chairman announced the death of the Right Rev. Dr. Paddock, Bishop of the Missionary Jurisdiction of Olympia, which occurred at Santa Barbara, California, on the evening of Sunday, March 4th; referring with satisfaction to the action of the last meeting in sympathy with the weight of his increasing infirmities and looking to the relief of the burdens of his declining years. It was ordered that a special committee should be appointed to draft a suitable minute to be spread upon the records of this meeting. The chair named as such committee the Right Rev. Dr. Starkey, the Rev. Dr. Hoffman, and the Hon. John A. King. The committee subsequently reported as follows:

“ Your Committee, sharing in the common feeling of regret which has affected the Board in hearing of the recent and sudden decease of our friend and associate, the Right Rev. John Adams Paddock, D.D., Missionary Bishop of Olympia, beg leave to present for your approval and acceptance the following

“ MINUTE.

“ Bishop Paddock was born in Norwich, Connecticut, January 19th, 1825, and was graduated from Trinity College, Hartford, Connecticut, in 1845, and from the General Theological Seminary in 1849. He was ordered Deacon by the Right Rev. Thomas C. Brownell, D.D., July 22d, 1849, and by him promoted to the Priesthood in 1850. His first pastoral work was at Stratford, Connecticut, where he remained five and a half years. In 1855 he was called to take charge of St. Peter's Church, Brooklyn, New York, which, under his ministry, grew from a feeble, struggling congregation to one of the strongest parishes in Brooklyn. The large church which it now occupies, as well as the beautiful and commodious Sunday-school building and rectory, all of stone, were built during his rectorship.

“ When the Diocese of Long Island was organized, he was elected a member of its Standing Committee, and served on all the principal diocesan boards with an efficiency which was unsurpassed by that of any other member of those boards. He was also a member of the Foreign Committee of the Board of Missions.

“ In 1880, on the division of the united Jurisdiction of Oregon and Washington, he was elected and consecrated Missionary Bishop of the Jurisdiction of Washington. The

territory was then sparsely settled and but little known at the East, as it could only be reached by sea. As a wise master builder, he began laying the foundations for the future work of the Church in that territory. The Fannie C. Paddock Memorial Hospital, Tacoma, was established as a memorial of his wife, who died while on the way with her husband to his missionary jurisdiction. The Annie Wright Female Seminary, with its commodious and beautiful buildings, overlooking Puget sound, and Washington College for Boys, also in Tacoma, are monuments of the interest which he took in Christian education. The jurisdiction, which numbered when he first went there but eleven churches and mission stations, with nine clergymen, had so much increased in 1892 that at the General Convention of that year it was divided into the Missionary Jurisdiction of Olympia, with its thirty churches, and the Missionary Jurisdiction of Spokane, with its twelve parishes. He was a wise, judicious and gentle administrator of his jurisdiction, and went through many privations in the discharge of his episcopal duties.

"The Board of Managers desires to place on record this minute as an enduring memorial of its high estimate of the deceased Bishop and of the example set by him of patient loyalty to duty in his distant field. It is a chief test and trial of the missionary that he is so far removed from the warm touch of daily sympathy which is so helpful; and thus it is that the quiet patience which accepts without complaint the routine of daily duty, alone and unsupported, is itself not only the outcome, but the test of faith and courage. An example so fruitful as this is the heritage left us by the late Bishop of Olympia, for which, as for the good examples of all Christ's faithful servants, we would hereby express our gratitude to Almighty God.

"THOMAS A. STARKEY,
 "EUGENE AUG. HOFFMAN, } *Special Committee.*
 "JOHN A. KING,

— A communication having been submitted from the Presiding Bishop upon the subject of the proposed missionary conference to be held in London, May 29th, 30th and 31st and June 1st, under the auspices of the boards of missions of Canterbury and York, the Rev. Dr. Hoffman (who is proposing to sail for Europe in May) was asked to represent the Board at such conference, together with others who are to be named by a committee and appointed at the next meeting.

— Henry E. Pellew, Esq., secretary of the Commission on Work among the Colored People, conveyed the information of the resignation from that body of the Rev. Dr. J. H. Eccleston, and the recommendation of the Commission that the Rev. Dr. C. C. Tiffany should be chosen to fill the vacancy. The Board accepted, with great regret, such resignation of Dr. Eccleston, and elected Dr. Tiffany to membership in the Commission.

— The Right Rev. Dr. Graves, of The Platte, submitted for the information of the Board a summary of "Specials" received by him and of their use since the date of his consecration.

— Communications were received from nine of the Domestic Bishops having missionary work under their jurisdiction, with regard to the appointment of missionaries, etc., and favorable action was taken where required.

— Important letters were received from Bishops Schereschewsky, Graves and McKim, and from several of the missionaries in China. The letters from Bishop Graves have been published. Further information was received from Bishop McKim on the question of episcopal jurisdiction in Japan, and the whole subject was referred to a committee, of which the Presiding Bishop is chairman, for consideration and report. An important report was presented by a special committee upon the manner of holding titles to real estate, outside of the foreign concessions, in the empire of Japan. This is a question which is under consideration by all the missionary societies because of recently pro-

posed unfriendly legislation, which, however, did not prevail. A conference on this subject is arranged for with others in interest.

— The committee on renting rooms in the Church Missions House reported that the following societies had taken apartments: The Church Temperance Society, the Church Society for Promoting Christianity amongst the Jews, the Church Periodical Club, the American Church Missionary Society, the American Church Building Fund Commission, and the Brotherhood of St. Andrew.

— The Board proceeded to an election to fill the vacancy caused by the death of the late Bishop of North Carolina. Whereupon the Right Rev. Dr. A. M. Randolph was elected to membership. His acceptance has since been received.

TO THE CHILDREN.

SAID a little girl on Easter morning: "I am so glad of missions; what *should* we do during Lent if we did not have to work for missions?" She had worked and denied herself with a sweet spirit through the forty days, and on Easter morning her heart was full of gratitude and love and joy. No doubt there were many boys and girls who felt just as she did, and I am sure you all wish to know that your money is welcome and that it will go on its errand to help to make known the Easter story of the Risen Lord. Well, we are thinking of you in the Church Missions House in New York and receive your offerings with real love and gratitude.

Here is one of the letters that a rector has sent us to show how things are going in his Sunday-school: "I am sure you have been earnestly praying for the Lenten Offering of the Sunday-schools, and will be encouraged to learn that our first canvass of Pyramids amounts to more than our completed sum of last year. This is significant for us, inasmuch as our town has been materially affected by the hard times."

If the other Sunday-schools have worked like that, what a grand reckoning it will be when we count up all the offerings and can let you know how much they all amount to.

We send you thanks in the name of all the missionaries to whom your offerings will carry cheer.

WM. S. LANGFORD, *General Secretary.*

THE STRONGEST KIND OF AN APPEAL.

HERE is a letter from a rector who has a keen appreciation of the situation as regards offerings for missions this year. He expresses what others doubtless have thought, but he goes further and proposes to apply within his own sphere a remedy which, if it should be generally adopted, would relieve anxiety. We have refrained from making urgent appeals for money in this magazine during these hard times, not because we have not apprehended the need, but for the reason that we preferred to wait until the cries of distress were satisfied before pushing the constant demands of the missionary work. As we draw near, however, to the time for making appropriations for a new year (and we would note that the day for the appropriations will be the second Tuesday in May, not

June as heretofore), we are glad to have such a letter as the one which follows, for it puts the situation in the most forcible way. The rector writes:

Owing to the depressed condition of business everywhere many former cheerful givers will have absolutely nothing to spare for missions this Easter, because they have no employment, and hence no income. The loss from this source will be heavy. Unless those who have stated incomes or employment can be persuaded to double their missionary offerings I am afraid there will be great distress among the self-sacrificing missionaries almost everywhere.

Can you not prevail upon the rich, and those who have employment, to make the missionary cause their own this year? Can you not persuade them to count this duty of helping a privilege—a great privilege? A few princely offerings of the rich, according as God has prospered them, would be especially acceptable to Him now.

We shall try to double our offerings this year. If we cannot do so much I will pledge our parish for half as much more as we have ever contributed to Domestic and Foreign Missions in one year.

PRAYER BOOK DISTRIBUTION.

THE trustees of the Prayer Book Distribution Society, who met at the Church Missions House, New York, March 13th, adopted resolutions, (1) recommending that inasmuch as the price of the Prayer Book has been reduced to fifteen cents, all parishes and missions should provide themselves with a supply of the revised books and use them in accordance with the direction of the General Convention; (2) that, whereas, the low price at which they may be obtained is a substantial encouragement to Prayer Book distribution, the clergy and laity be urged to adopt measures for putting copies into the hands of all persons who are strangers to it; (3) recommending all the clergy on the coming Whitsunday, the anniversary of the introduction of the first book of Edward VI., to preach sermons on the Prayer Book and to take offerings in their congregations to aid in Prayer Book distribution. The following officers were chosen: vice-president, the Bishop of Albany; secretary, the Rev. Dr. Arthur Lawrence; treasurer, Mr. J. P. Morgan, Jr.

FACING THE FACTS.

ISABELLA BIRD, who has been well known as a traveller and writer, and who is now Mrs. Bishop, made an address at the recent anniversary of the Gleaners' Union of the Church Missionary Society in Exeter Hall, London, England, which created a wonderful impression by its calm, strong presentation of facts and thoughts in regard to missions. After speaking of the condition of the unevangelized nations and stating that "35,000,000 pass annually in one ghastly, reproachful, mournful procession into Christless graves," she turned to the consideration of Christian responsibility. "We are bound to face these facts," she said, "and all they mean for us and to ask ourselves how we stand in regard to this awful need of the heathen world." Then rising to the solemn question of duty she added:

The duty of all Christians towards missions has been summed up in these words, "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their life

work. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field, but in the hour when the soldier lays his dented armor down, after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increase and self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has He not given us the means? Have we not the means to send forth missionaries? have not our friends the means? And when we pray God to give the means, may we not rather pray Him to consume the selfishness which expends our means upon ourselves? Dare we, can we sing? such hymns as

All the vain things that charm me most,
I sacrifice them to His blood,

and yet surround ourselves with these "vain things"—the lust of the eyes, and the vain-glory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia two years ago, I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these, our treasured accumulations, "Lovest thou Me more than these?" It is time that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the Cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption.

There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the Cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great perishing heathen world by touching them lightly with our fingers, but let us bear them until they eat into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy not only on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that He gave His only Son for its redemption.

THE CHURCH IN CANADA.

THE Rev. Dr. Langtry of Toronto, in an article in *Harper's Weekly*, writes:

The Anglican Church in Canada now possesses four universities besides seventeen or eighteen colleges and collegiate institutions for the education of her young men and women. She is now, for the most part, educating her own clergy. And the result is

that a new race of men, imbued with the sentiments and spirit of the people among whom they labor, are going forth as her standard bearers, and are doing much to win back the children of the Church who have through neglect strayed from her fold. Already we have springing up among us men and women who are throwing themselves into the work in the spirit of apostolic days, and without waiting for guaranteed or promised salaries, are going forth into long-neglected settlements to live the life of poverty, or by the labor of their own hands if need be, to win men to Christ, and to gather them into what they believe to be His divinely instituted Fold. When the contagion of this life of the Cross spreads, as spread it will, the Anglican Church in Canada will wake up to a vigor of life and power which she has not yet known. But however this hope may turn out, certain it is that the Canadian Church to-day is more completely organized for united and onward work than any other branch of the Anglican communion, not excepting the Protestant Episcopal Church of the United States.

She has her territorially constituted parishes, her regular gradation of synods—diocesan, provincial, and national or general. She has her Bishops and Archbishops, with a primate at their head to give unity to her plans and action, and to be her executive for the carrying out of the enactments of the general synod, and to see to it that the Bishops—no less than the clergy—are not flagrantly failing in the discharge of the duties to which they have been assigned. Whether this completed organization will remain merely as a piece of perfected mechanism, or will become instinct with the Spirit of God for the edification of His people and the conversion of the nations, is a question which the future must answer. Certain it is, however, that it is not synods, nor canons, nor committees, nor any mere outward organization that is going to effect the regeneration of the world, but the living souls of loving men—men yielded up to God to be the instruments through whom His quickening Spirit will speak to and act upon the hearts and lives of other men. The Anglican Church in Canada is not without the inspiring example of many men in her past history who would have been conspicuous in any land for the whole-hearted consecration of themselves to their Master's work, and for the lives of painful self-denial by which they have attested the reality of their faith. No one can become familiar with the lives of the two Bishops Mountain or of the saintly Bishop Stewart without being impressed and uplifted by the example of their simple devotion and unceasing self-denial. No one can have known Bishop Strachan, the first great Bishop of Toronto, or his almost "alter ego," Bishop Medley of Fredericton, without feeling the moulding power of a strong, clear intellect and a sanctified will steadfastly set to do that which was right. No one can have read the annals of Bishop Field's life, as he battled his way through fog and foam for the long years of his life, enduring cheerfully unceasing hardships and perils to reach the scattering settlers of his desolate diocese, without feeling ashamed of his own life of ease and self-seeking.

No one can reflect upon the history of Bishop Horden, living for forty years on the ice-bound shores of Hudson's bay, or still more of Bishop Bompas, who nineteen years ago passed into the regions to the north of the arctic circle, and has never once been outside of it since, with no companions but Indians and Esquimaux, living as they live, often almost starving for lack of food of any kind. No one can recall the names of the pioneer missionaries who, in Nova Scotia, Newfoundland, in Canada, and in the great lone land of the North, gave up, many of them, comfortable homes and fair prospects in the motherland to seek and to save the scattered sheep in the wilderness, or on the lonely shores, living—many of them, without any salary pledged or promised—for fifteen or twenty years among the poor fisher-folk, seeking no reward but the "Well done" of the closing hour. No one can know this and not feel that the Cross of Christ in its individual application gleams out in many a life, and that if the Anglican Church in

Canada is true to her opportunities and worthy of the heritage of heroism which her past history supplies, she has a great and glorious future in store for her.

BRIEF MENTION.

THE Presiding Bishop, acting under Title I., Canon 19, § vi., [3], has appointed the Right Rev. Dr. William M. Barker, Bishop of the Missionary Jurisdiction of Western Colorado, to act as his substitute in charge of the Missionary Jurisdiction of Olympia, in the State of Washington, during the vacancy in the Episcopate of the jurisdiction caused by the death of the Right Rev. Dr. John A. Paddock. Bishop Barker expects to arrive in the jurisdiction about the 10th of April.

BISHOP LEONARD of Utah and Nevada says that there are 5,000 Indians in his jurisdiction to whom he is anxious to minister spiritually. On the Nevada agency are 1,500 Piutes, among whom the government maintains a boarding-school. No one has cared for their souls. We alone have a missionary near them, but need a chapel, which will cost \$1,000. In eastern Utah on the reservation are the Ute Indians. Here are two government agencies, with a government boarding-school on each, thirty-five miles apart. Here is an open door for the Church. Near by is a beautiful valley, where 3,000 white people live, and this community is cared for by only the Mormons. The Bishop wishes \$3,000 with which to erect a mission house and chapel together.

A WOMAN'S congress of missions is to be held in the city of San Francisco in connection with the Midwinter International Exposition to consider the work of women in missions in this land and throughout the world. The congress will meet on Thursday, Friday, and Saturday, April 26th, 27th, and 28th.

THE frontispiece of this number of the magazine presents a view of the *Lung-ai-wê*, or Holy Innocents Society, at Shanghai. The society is composed of little girls in St. Mary's Hall, under Miss Dodson's care, and is a branch of the Junior Auxiliary. The society has for its president, Tsui-Ling; for secretary, Lee-Pau; and for treasurer, Kiung-tsu. These officers appear with the other members in the frontispiece. The engraving is made from a photograph taken by the Rev. Mr. Pott last autumn just after school opened and when the members of the society were grouped upon the veranda of Miss Dodson's house.

THE strongest church in the United States is probably at Old Chief's Village, Red Lake, says the *Minnesota Missionary*, where the Rev. Mr. Willis, assisted by the Rev. Mark Hart (a native clergyman), is laboring. There almost the entire adult population are communicants. Before 1878 there was not one; nor, with the exception of the Old Chief and his brother, one who had ever seen a Christian church. All in the place were utter heathen, and they came over to us in a body. Has there been a similar instance in our country?

THE London *Church Missionary Intelligencer* says: "We hail with great satisfaction and thankfulness the really splendid article on missions in the new *Quarterly Review*. At distant intervals this great organ of educated opinion has noticed missionary work. Bishop Caldwell's article on Indian missions some years ago will be remembered. But there has never been anything like this one. It is a powerful and eloquent summary of what missions have actually done, written with fulness of knowledge and the true enthusiasm which fulness of knowledge gives; and a powerful plea also for development and extension."

*A LETTER FROM BISHOP WHIPPLE.**

LAKE MAITLAND, FLORIDA, February 15th, 1894.

DEAR CHILDREN:

Your good friend Mrs. Twing is my guest, and she has asked me to write you a letter on this my seventy-second birthday.

I do it the more gladly because our Blessed Lord calls you "My lambs"; and although I do not know you, I am sure He knows and loves every one of you. While we sometimes forget names and faces, He never forgets one of those for whom He died and for whom He has prepared a home in the many mansions of our Father.

I dare say you think seventy-two a very great age, and so do I when I think of the vast company who have gone to the other home since I was a child. I cannot realize that, since I entered the House of Bishops, sixty-seven have entered into rest, and that, in the whole Anglican Communion, there are only three who have served as Bishops longer than myself.

We older folk often think of those who will take our places. The men and women who are to do all the work for our Lord and Saviour in the coming years are now boys and girls in the Sunday-schools. For every boy and every girl there is a place in the great Army, and the wise ones learn to ask, "What wilt Thou have me to do?"

When Norman McLeod was a boy he was much discouraged, and, in a fit of petulance, said, "I wish I never had been born!" His pious mother said, "Norman, you have been born, and, if you were a wise bairn, you would ask the Lord what you have been born for." He did ask, and became the foremost preacher in Scotland.

As I look back to-day on more than three-score years and ten, all is full of the loving providences of our Father.

My grandparents were communicants of St. Peter's Church, Albany, and my father was baptized by Dominie Ellison. My grandfather served in the Revolutionary War, and was a prisoner in the British prison ship off New Jersey, and came out of it a helpless invalid. Through the kindness of men like Rufus King, he was made a door-keeper of the legislature, with permission that my father should do the work. When he died, the family was broken up, and my father came West, to Oneida county, to be a merchant's clerk. There was no Episcopal Church in that part of the country, and when he married, he and my mother became members of the Presbyterian Church. My father was confirmed by Bishop DeLancy after I became a clergyman, and I confirmed my dear mother after I became a Bishop.

One of the dearest memories of my life is of the dear mother who taught me from early childhood to hate falsehood and never to hesitate to defend the poor.

While I was a lad, my grandmother came to live with us, and, as she was blind, we children used to read to her out of her Prayer Book, which was her dearest treasure. Boy like, the words I read then did not make much impression, but it was good seed sown which, long years after, made the Prayer Book "the book of my understanding and my heart."

People have sometimes asked me, When did you first learn to love the Indians? When a boy, we had an old man as our neighbor who was taken prisoner by the Indians when he was a boy. For more than ten years he lived among them. He learned their customs and traditions, and became almost an Indian. I used to go over to the old man's home and hear him tell stories of his Indian life.

My father designed me for a profession, but, when ready for college, my health failed me, and the doctor said the only hope of saving my life was to put me in active business. My father was very anxious that I should be carefully trained in mathemat-

* From THE YOUNG CHRISTIAN SOLDIER for Easter, 1894.

ics, and, as my uncle was a professor of mathematics there, I was sent to Oberlin. The other schools which I attended were all Presbyterian schools. I believe now that this was to teach me in after years to see the Image of Christ on all hearts renewed by the Holy Ghost, and to labor for the reunion of all the kinsmen of Jesus Christ.

It was a sore trial to give up my studies, but now I see how God's providence was teaching me to know those men who bear heavy burdens, and who above all men need the daily help of a present Saviour.

My dear wife was a communicant of the Church when we were married, and I shall always feel that it was her blessed example, her quiet faith and loving service, which made me, when I had four children, give up a brilliant offer to go to Chicago and enter into business, and to become a candidate for Holy Orders.

For ten years I was a pastor in Rome, New York, and God never gave any man a happier life than I had there. A call came to go to Chicago and begin work there. It seems strange to me now how I could give up such a happy life to go to an unknown field, rent a hall, and go out in the highways and hedges to seek Christ's scattered sheep. I believe God called me; and after three years I was elected Bishop of Minnesota—almost thirty-five years ago.

Why tell you this? Not that you may know the story of one Bishop, but that, as you read it, you may learn three truths:

1. The most wonderful mystery of humanity is our personality, that gift of our individuality which we call "I." There are fifteen hundred millions of people on the earth, and millions on millions of people have lived and will live, but, in all the ages of eternity, there will never be another such person as you or I. Surely God has something for every one to do. I cannot tell you what, or when, or where. I do say that, if any child or man will give God the will, God will find him the way. No matter if difficulties or trials are all about us, our Father will help us conquer. Five of the Presidents of the United States were born in log cabins, and the great leaders, the brave men and women, have all fought and conquered.

2. If God calls us, there can be no question as to success. All we have to do is to work and pray, to work and pray, ask God's help and do our duty, and He will do all the rest. It was this lesson, learned by me from a Christian mother and a Christian wife, which has enabled me not to have a doubt about success. I do not mean that we shall succeed in our way, but we shall in God's way.

3. We must always, whether the way is rough or smooth, whether it is cloudy or sunshiny, *know* that God is love; that the tenderness, the pity, the hopefulness and helpfulness of Jesus Christ for weary sinful folk is the revelation of our Father's love.

Dear children, only one word more. There are eight hundred millions of poor souls who never had a Christmas, never had an Easter, and do not know they have a Saviour. Will you not pray for them, and for all who have gone out to heathen lands to tell the story of God's love? On Easter Day will you not gladly give all you can for these poor souls in darkness?

May I not hope that some of the dear boys who read this will become ministers of Christ, and some of the girls teachers, sisters, missionaries?

God bless you, every one.

H. B. WHIPPLE, Bishop of Minnesota.

FOUNDATIONS OF MISSIONS.

MISSIONARY enthusiasm is but the impulsive, swelling life of Christianity seeking to widen its paths of benefits. In this enthusiasm there are three main elements, three ruling and inspiring convictions. Of these, the first is a deep sense of the certainty and importance of the truths of the Gospel. The Apostles were the first missionaries, and

we see in their writings how deeply they felt both the importance and the certainty of their message. St. Paul speaks of preaching among the Gentiles the unsearchable riches of Christ. St. Paul prays that the Ephesians may have the eyes of their understanding so enlightened as to know "what is the hope of their calling, and what the riches of the glory of their inheritance in the saints." If it be true that the everlasting Son of God left the glory which He had with the Father before the world, and took our poor nature upon Him, and had a human mother, and lived on this earth for thirty-three years, and then died in pain and shame to rise from death, to rise from the grave in which He was laid, to return, still robed in the nature in which He had died and risen, to the glories of His heavenly home; if this be a fact, it is trivial to speak of it merely as "an important fact." It is more important, more awful than anything which has occurred in human history. Stand face to face with the incarnation and passion of the Son of God, and its interest swallows all others. Believe it, and it must be told, told to all the weary millions of earth, a fact that cannot be kept.

The second conviction that goes to make up missionary enthusiasm is the need of man for revealed truth. Ever since the Renaissance, we are inclined to see in heathenism only its false beauty, its false grace. We invest it with a deceptive halo, bow down to its literature, its art. But the Apostles of Jesus Christ saw in it what it really was, and is, the kingdom of darkness. The highest civilization needs Christ no less than the rudest savagery. The tendency of one phase of modern thought is to make sin no sin, only a limitation, something that is a stage in an onward evolution. But not so speaks the Bible, not so speak our souls. Sin to us, to the world, is a great, ugly, hideous, destroying fact, loudly calling for the redeeming Christ.

The third conviction, making missionary enthusiasm, is a belief in the capacity of every man, however degraded, for the highest good, for the salvation of Christ. Every soul can receive the precious truth. Intellectual dulness, want of imagination, want of what people now call "sweetness and light," want of moral fervor and quickness: these are no barriers. God through Christ has called upon all men to be saved, and He has given all the ability to be saved. The true missionary knows that if he go deep enough below the surface, he will at length find a home for truth; the soul will spring to meet the dawning light. Do we want spiritual warmth, energy, growth? Do we want Christ more richly, powerfully in our souls? Then let us carry Him, by some means, to the souls of others. "He that watereth shall himself be watered." Get the living fire of the missionary, and doubt and fear and indolence and spiritual leanness will vanish like troubled mists before the rising sun!—*Northwestern Churchman*.

MONEY AND MISSIONS.

To the mind of the average Church-member these two words, Money and Missions, represent the antipodes of thought. They seem to have no natural connection. Money is the synonym of worldliness, and missions of godliness, which is riches in itself. Missions describes the vocation chosen by consecrated people who are determined to sacrifice themselves and their substance for the good of others for Christ's dear sake. The spirit of missions savors too much of the Spirit of Christ to be a popular principle. It does not seem to belong to modern Christianity, which is first selfish, then churchy (*i. e.*, sectarian), then prosperous, then vain-glorious, then possibly contentious, disrupting, fallacious, and finally dangerous and destructive.

Justification by faith only is as damaging in its application to missions as a doctrine of life. To the multitude missions never can be justified by faith. To missions, presented as an article of faith, there are innumerable offsets—duty to our own household, duty to our particular Church and minister, duty to the heathen at our doors. Faith

isn't big enough to embrace the idea of Foreign Missions, does not usually extend beyond the iron railing and stone steps of the local church in which men worship.

Here is the strongest evidence of the unscripturalness of our present day Christianity.

The plainest Scriptures on the subject are these: (1) "If ye love Me, keep My commandments"; (2) "Go ye into all the world"; (3) "Lo! I am with you alway."

Preachers make missions a matter of faith; the Scriptures conclude it to be a matter of love pure and simple. The test of love is obedience; the index of obedience is the going, and His Presence alway is conditioned upon that obedience.

To love, then, rather than to faith, we who preach the Gospel must make our appeal for the means to prosecute the work of evangelization at home or abroad.

When it has been determined that man has a real inner need for revealed truth, that he has capacity for the highest good, and that there is none other Name under heaven whereby man can be saved, but only that of our Lord Jesus Christ, faith is, so to speak, exhausted; there is nothing more than can be required of it. The rest is a work of love, broadening with knowledge and deepening with the nearness of the object.

I must take issue with those who tell us that what we chiefly need is more faith. That was so once. It was the faith element which was prominent in the work of Williams, of Patteson, of Hannington, and a multitude of others who loved not their lives unto the death of martyrs. But with you and me there is no strain upon our faith. That is not faith when the trial has been made and doubt satisfied. It is knowledge; it is experience. Now this we have, and what we want is that Christian men and women at home inform themselves of the progress of the Gospel. Missions for those who know what has been achieved are, we contend, the measure not so much of faith as of obedience, of genuine love for truth, for the Gospel, for Christ.

Lack of knowledge concerning one of the first if not the most important of Christian duties to-day is a tremendous obstruction. An account of its statements is made at random, which will not stand criticism. Theories are advanced that will not bear investigation. Discredit is cast upon those who least deserve it, and in the hearing of those who are only too ready to find consolation for duty neglected. We do not need to record every conversion within the week, or to tell how many members have been admitted since the last report, but let the facts be known that missions are successful, that we see the fruits every day.

We are accustomed to hear the subject referred to in our efforts to collect money for missionary operations as though each year for hundreds of years millions of dollars had been spent, and thousands of lives sacrificed in a vain attempt to convert heathen that are about as well off morally as many in our civilized land. There is no truth in this.

Less than 100 years ago, a solitary missionary was the representative of Christianity in India (Wm. Carey, 1793-1834). It is only since 1850, within the memory of most of this body, that the people of that country have been free to become Christians without incurring all civil disabilities. By that same year had one missionary (Judson) been laboring single-handed for thirty-seven years in Burmah. We all know how recently China has been open to the Gospel, yet within the first decade of this century the Book of God had been printed for one-third of the great human family.

Eighty years cover the entire lapse of time since the first Christian sermon was preached in West Africa, in New Zealand and in the islands of the sea. Fifty years, nearly, embrace all organized missions throughout the world which have been continuous, and contain the history of the evangelization of the most populous nations. What is there in any enterprise which demands money that can show such results? Within that time India and Burmah have given half a million children to the faith of Jesus Christ. The actual communicants are one-third as many as this Church has in America, and in over 4,000 churches the worship of the Triune God is celebrated. Ten thousand native Christians is not a bad showing even for China, when we consider the difficulties

under which missionaries have labored, with ever and anon some ruinous action of civilized lands (like the Geary Act of 1892) to bring us "foreign devils" into greater disrepute with the Chinese.

The only country we do seem to know much about is Japan, where Christianity is fast approaching a national religion. Let these results be known everywhere that we go to secure missionary funds.

Tell them since Samuel Marsden first set foot on one of the islands of New Zealand and preached his Christmas sermon (1814) on the angelic message, six Bishoprics, a goodly native Ministry and 15,000 native Christians attest the stability of his work of faith. The faith was his; the historical fact, as the wonders of the Incarnation made known, are ours.

The fetich and cannibalism of Polynesia as Williams found them in 1817 have felt the power of the Cross, yielding 300,000 in seventeen years as the fruit of patient continuance in well doing. Tell them of Johnson and his work in West Africa and the 450 negro communicants gathered in seventeen years out of the gregees and devil houses. Tell them of Fiji, the home of cannibalism, infanticide, and every form of debased animalism, which is to-day "not only a gem in the British Crown, but a precious jewel of the missionary diadem," showing 70,000 Christians as we count them; of the one Church in the Sandwich Islands with 4,000 members.

Remind those practical Christians who want results, that Victoria had been on the throne ten years before a single African Bishopric was created. Now there are fourteen. In Australia, the first diocese was formed in 1837; there are fourteen or more there, also. Eight sees there are in New Zealand within the same period, and a see, remember, means settled Church government.

Challenge the pleasure seekers and tourists, the government officials lounging in port—challenge them to show where missions are a failure. The man who spends the day in light work, the evening in gayest company, and uses Sunday to "rest up," isn't likely to know how the missionary work goes on. Let it be set forth in print and by word of mouth clearly and effectively from the information supplied at headquarters how economically our missions are managed, what rich harvests we are reaping for our outlay, what splendid results we are getting from our investments. Few people know the number and extent of our missions. They should know them. An appropriation of \$600,000 is needed to continue the work begun. What is done with that sum? The Board reports receipts \$582,000 last year. What did it do? Supported at home eighteen Bishops, 256 other clergy, *partly* supported 295 more, and 254 teachers and assistants; abroad, seventy-one clergymen, 350 teachers and helpers, beside a great variety of schools, colleges, hospitals and orphanages, and having property abroad alone of not less than \$300,000. All this for a sum less than \$600,000 per annum. In other words we are supporting an army of 1,240 men and women for this small sum, or at a *per caput* of \$369, or the value of a day laborer, not of a skilled artisan.

If this is not uncommonly good financiering let the man stand forth who can show us as good in his business or his profession. We want to bring missions near to all the people by communicating to them the facts and the results.

Distance lends no enchantment to the view of missions; it is in bringing it to the hearts and intelligence of men that we impart the fascination of giving Christ to men.

Let people know these things. Let them know also what becomes of the money, the nine and one-quarter millions per annum of Great Britain, the United States and the continent. What? Equip 10,000 stations, support over 5,000 missionaries, employ 32,000 native helpers, show 600,000 communicants and over a million and a half adherents, or about \$6 *per caput* per annum. Are souls kept in a state of salvation as cheaply as that in our large city parishes or in the small ones? Estimating by dollars and cents, is there a better business venture in the world, a more secure investment? Yes; rum pays

better; and it is that which is injuring missions abroad by poisoning the converts, and drying up the sources of missionary wealth at home.

I would gladly go more into this subject as knowledge is the first grand desideratum. But I feel required to refer to the collection of money for missions.

1. We want to keep step.

We are marching too much every man for himself; let us keep in line and in step. How can this be secured? Just as in the army. We want more missionary meetings. They are increasing, I know; they ought to increase more yet. We want officers, picked men, not only Commander-in-Chief Langford, and Adjutant-General Kimber, but Division Commanders, Major-Generals and the rest, with meetings provincial, diocesan, archdiocesan, parochial and domestic. We want Secretaries of the Board all over the country who can work and talk for missions. Well-informed laymen are the best for this. We want a Men's Auxiliary as well as a Woman's Auxiliary.

2. We want to make larger investments. Money kept together increases faster.

The sects of one sort and another have five colleges and universities for the Colored People in Atlanta alone, and number the pupils by the thousands. All Northern capital. We Episcopalians of a Church that has no North nor South have seven primary or secondary schools in the whole State of Georgia, though there are 800 children in Savannah alone who cannot get inside the school-house. Churchmen who have means as well as faith and love for the Church may make up their minds that \$3,000 or \$4,000 a year for a few clergymen in cases like these isn't enough. There must be for the time endowments of schools of high grade.

The Colored People want less religion and more education. They have more religion now than they can use profitably. Practical daily exercise in the Decalogue may be kept up in the schools while they are getting on in studies for trade and profession. If I can get any man to listen to the story I can get money from him even in such times as these.

3. Personal solicitation has come to be the *sine qua non* of business success. Merchants have given up securing orders by mail. Circulars go back to the paper-mill unread. The aids to trade are the advertisement well written up and the commercial traveller. Wherever man's foot has trod in this country you find both. We must adopt the same methods. People forget, delay, change their minds, don't know where to find the Treasurer, don't understand the plan. Let no such excuses prevail. Let missions be advertised not only in the monthly magazine from the Bible House and THE YOUNG CHRISTIAN SOLDIER, but in every newspaper in which we can get an advertisement, not as an advertisement, but as an interesting article, in diocesan papers, parish sheets and leaflets as well in "great Behemoth." And send forth the army of drummers—not to collect the money, but to place the goods, an assistant secretary in every diocese, a sub-secretary in every parish; give them badges and ribbons if they want them, or utilize Brotherhood men (of St. Andrew's) for this purpose; they are wearing a missionary cross; let them justify its use more and more. They will gladly do so.

4. How many diocesan conventions know or hear anything about Foreign or Domestic Missions except a paragraph in the Bishop's address which every one skips in reading? If the Convention itself may be turned into a general missionary meeting, which would be infinitely better than tinkering at canons, and offering labored resolutions, the meeting thereof may be made the occasion for bringing together the missionary army, diocesan divisions, representatives of parochial chapters; the Woman's Auxiliary, Daughters of the King, Brotherhood of St. Andrew, and all who are praying for, giving to, thinking about, want to know more of, missions.

5. I shall probably be followed by those who will set forth methods and systems and shall therefore draw these remarks to a close with the fewest recommendations:

That the parochial clergy will not content themselves with a single collection once

announced, but put all possible machinery into motion. No better system has ever come to my knowledge than that of securing a pledge in gross (subdivided as they will) from every family in the parish, and appointing collectors who will collect.

In this capacity observation teaches me that a most valuable class of co-workers has been overlooked. It is but beginning to be realized how very useful is the Junior Auxiliary to the Board of Missions. Experience has taught me that what the most devoted and faithful men have failed to accomplish can be done by the girls of a parish. Their youth, activity and zeal may readily be called into play and give them an advantage over all other collectors of moneys for missions. They have the gift of imparting their enthusiasm to others, they are not easily discouraged, they have time which is not grudged to any charitable work. How far better to employ these talents in legitimate solicitation for the blessed work of spreading the Gospel than expend their energy in fairs, bazaars, suppers, and Church dances. Do not wait for them to grow up to the measure of members of the Woman's Auxiliary, but assign duties to the girls, those between sixteen and twenty, as well as those between twenty and thirty, or between thirty and forty. This neglected force is ready to take up whatever is given them to do, and we are more than foolish if we allow it to remain unused.

Another fruitful source of revenue which is by no means exhausted by the Lenten effort. Our greatest hope of missions lies in the children. They will not only give and labor now, but they are learning all the while to be better and better missionaries, and if diligently utilized will solve the question for all future time how to interest grown people in missions. I can point you to a diocese in which in about six months' time, with little preparation, the children raised one-sixth of the sum total for diocesan missions.

Fire their young hearts with love for the Saviour. Tell them the story of missions simply and earnestly, and they will without doubt sustain a heavy part of the burden. I have spoken only of collection of money, nothing of its application. And yet there is frequently great waste of funds. Upon this point I have to urge that all almoners of the Church's money for missions should be prudent money-changers. By all means and in every way avoid pauperizing any field or station. Self-helpfulness and self-reliance are of the first importance for the continuance of missionary effort. There is nothing short of positive vice which tends so to paralyze the energies of clergy and people, as the impression that they will *always* be helped. Let the props be gradually removed, and pastor and people be taught to walk alone. In this way alone can they gain strength, and by and by instead of being dependents they will become what every mission as well as parish should be—an integral and effective assistant of the Divine work of spreading the Gospel for the amelioration of the world and the gathering of the precious grain into the everlasting granary on high.

CLELAND KINLOCH NELSON.

THE BISHOPRIC OF THE NIGER REGION.

THERE is a strong feeling in England against sending out another European as Bishop of the Niger region, as it is perhaps the most unhealthy to the white man of any portion of the African continent in which missionary operations are carried on. The death of Bishop Hill, following so closely upon the decease of the Rev. Graham Wilmot Brooke and the Rev. J. A. Robinson, and the three brave attempts of Dr. Harford-Battersby to live on the Niger are pointed at to show the inexpediency of a European Episcopate in this field.

The committee of the Church Missionary Society, however, do not take this view of the subject, for they have unanimously recommended to the Archbishop of Canterbury for the Bishopric a white missionary now in the field, the Rev. Herbert Tugwell, M.A., of Corpus Christi College, Cambridge, and secretary of the Yoruba mission. The Archbishop has consented to his consecration.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*

THE CHURCH IN WEST MISSOURI.

I AM endeavoring to make the entire tour of the diocese before our council meeting, visiting many of our mission points for the second, third, or fourth time during the year. Yesterday I spent in Aurora, a mining town, where our brave little band of people, without a missionary, hold together, maintaining the Sunday-school and a guild. To-day I am at Monett, a growing railroad town, where we have the nucleus of a self-supporting parish could we have regular services. To-morrow I go to Peirce city, where we have by enforced delay nearly lost an unusually encouraging opportunity; then to Wentworth, where a few devout people maintain lay service and hope for the day when a pastor shall go in and out among them and give them the bread of life. Then I go on to Butler, a thriving town, where there is another little shepherdless flock who might under proper care become strong.

This page from my itinerary I send you as a type of many pages over which I pray, sometimes with tears, longing for the time when I can go out to find faithful men at work in this neglected portion of the field and may give the blessing of Confirmation to many who would come to it were there guides to lead them.

This is a marvellous state, attracting new fruit growers, miners, and investors of all sorts. Its location in the Mississippi valley is one of influence felt far beyond its own borders. It is a rich state, but Churchmen in the western part are here as were the early Christians in Rome. *The wealth is not ours.* The importance of this vantage ground is known by the Methodists, Presbyterians and others. I was told the other day that the missionary board of a certain

denomination sent a man to one of our newer towns, giving him orders to build up a congregation and appropriating \$2,000 a year. The congregation came and is now self-supporting. The denominations have schools and institutions. We have no school, no institution, no permanent fund of any consequence.

Of our sixty-nine parishes and missions fifty-eight need assistance to enable them to pay small salaries and maintain themselves. We make the \$1,500 kindly granted by the Board and the other contributions by our own people and a few friends go as far as possible. But there are in the unworked portion of the diocese seven groups of missions of singular importance. To send a man to each of these groups at a salary of \$800 I need assistance as follows: For the first group, \$350; for the second, \$565; for the third, \$500; for the fourth, \$600; for the fifth, \$350; for the sixth, \$225, and for the seventh, \$400—a total of \$3,080. This is in addition to all appropriations or gifts now received, but the amount named would soon be reduced by the increase of contributions by the missions themselves. I wonder is there a Sunday-school, parish, or individual in this great Church who would help me to set missionaries at work breaking up this fallow ground?

If you print this in THE SPIRIT OF MISSIONS I will in my next letter tell how much good cheer has come to us from the posts where we have by the aid of the general Board, by the pledges of our own people, and by a few gifts been enabled to preach the Word and to minister the Sacraments; and that will be a delightful privilege.

I shrink from writing an appeal; but here I am, sent to do a certain work, which I

cannot do thoroughly because I cannot support missionaries, and, I suppose, part of my duty is to inform the Church of the possibilities here existing, waiting for the gifts of those who care for the extension of our

beloved historic Church, who have gifts for the souls of the people not found among the noisy sects of modern times.

E. R. ATWILL, Bishop of West Missouri.
MONETT, MISSOURI, March 6th, 1894.

LIFE OF A MONTANA HERDSMAN.

EASTERN people who are surrounded by all the advantages of civilization can scarcely realize the lonely condition in which so many people live in this Western country. A sheep-herder's life, for instance, seems to me one of the most unendurable of any I have known. In the summer time, after shearing, one man takes a herd of about 2,000 head and goes away from the home ranch, leaving that for winter feed, to the summer ranch, often eight or ten miles from any habitation. He has a little log cabin, sometimes only a tent, with a dirt floor and dirt roof, with an old sheet-iron stove, a bunk for his blankets, a home-made table and stool, a few provisions, consisting mostly of potatoes, beans, bacon, flour, coffee, tea, and sugar. Here he remains with his sheep alone, except a dog for company, for three or four months at a time. The owner of the sheep either goes or sends some one out with fresh supplies and some reading-matter about every fifteen days.

The herder gets up early, prepares his own breakfast, takes the sheep out, and

stands around or lies down on the grass while the sheep graze, only keeping near as they move on, and having a lookout that none stray away, and that no wild animal comes in to molest and scatter. During the heat of the day the sheep rest, and so does the herder, on the ground under the broiling sun, for we have few trees here. In the afternoon he turns the flock toward the cabin, and they work their way back by sundown. Then he encloses them in a corral for the night, and he and his dog go in and get their lonely supper. And so his life goes on, day after day, the same uneventful routine. Is it any wonder he is eager to get anything to read when he can? And I am so thankful when I can send good, healthful reading to any of them. Many of that class read nothing but novels of the lower type. . . .

This is not so with all. Some are interested in reading and studying, and make one or two seasons of this work a stepping-stone to something higher, and realize the ambition of their youth.—*Selected.*

MISSIONARY INTELLIGENCE.

OLYMPIA.—The funeral of the late Bishop Paddock was held in St. Luke's Church, Tacoma, Washington, on Tuesday, March 13th, Bishop Morris, of Oregon, and Bishop Sillitoe, of New Westminster, British Columbia, officiating. The clergy of the jurisdiction and representatives of the laity, the Brotherhood of St. Andrew, the trustees of the Fanny Paddock Hospital and a large congregation were present.

Happily, Bishop Morris, was who visiting Santa Barbara, California, at the time that Bishop Paddock was there, was able to minister to him in his last days, and only a few days before the fatal stroke administered to him the Holy Communion in St. Luke's Church. After the death of Bishop Paddock, Bishop Nichols, of California, and Bishop Leonard, of Utah and Nevada,

together with Bishop Morris, united in a funeral service in St. Luke's Church, Santa Barbara, and Bishop Morris accompanied the family to Tacoma.

A meeting of the clergy and laity was held in St. Luke's Church, Tacoma, when addresses were made by Bishop Morris and others, and resolutions were adopted expressive of the bereavement of the jurisdiction and of sympathy with the stricken family of Bishop Paddock.

Obituary Resolutions.—At a special meeting of the staff of the Fannie C. Paddock Memorial Hospital, held March 10th, the following preamble and resolutions were unanimously adopted:

“WHEREAS: The Fannie C. Paddock Memorial Hospital has lost its founder and presi-

dent in the death of the Right Rev. John A. Paddock, the Missionary Bishop of Olympia, we, the medical and surgical staff of said hospital, calling to mind our pleasant associations with him, remembering how gentle, how kind, how considerate he was in all things, how hard he labored to build the hospital, how zealously and tenderly he cherished it, how fondly he spoke of it, how dearly he loved it, how he desired that its services should extend, as his sympathies extended, to all, irrespective of creed, hereby adopt the following resolutions:

“*Resolved*: That in his death the sick and needy lose a sympathizing friend, the Fannie C. Paddock Memorial Hospital a munificent benefactor, the hospital staff an earnest coworker.

“*Resolved*: That as a tribute of respect to his memory, we attend his funeral in a body.

“*Resolved*: That copies of these resolutions be furnished to his family, the Protestant Episcopal and the secular press.”

OREGON.—In recent letters dated at Montecito, California, Bishop Morris writes: “While there is nothing special to say in regard to our missionary work in Oregon, I might with every propriety add that our clergymen are faithfully going on in the quiet and regular performance of their duty not without some progress and encouragement. The Rev. Mr. Horsfall will hold, about Easter, the first service in St. John’s Memorial Church, Bandon, Coos county, built through the liberality of Mrs. Belle J. Sellwood, widow of the Rev. John W. Sellwood, Junior, for years a most faithful and efficient missionary of the Society in Oregon. This is the fourth church built in Mr. Horsfall’s mission on the southern coast since he went there four years ago. It is a portion of the state just now under *great* financial depression, but notwithstanding the shortening of his own income our brave missionary goes on with a cheerful spirit and never-failing labors through it all. In a recent letter to me he says: ‘Although matters seem gloomy enough here at present, yet I am not cast down; on the contrary I look for better times, for I fully believe that they will surely come. In my own case I see signs of growth in this mission and the outlook for another year’s work is promising. Our

services are well attended, the Sunday-school continues to grow larger, and, apart from the mere temporalities, there is much to keep one in heart and to be pleased with.’

“Time flies so here in the West that it is hard work for us old fellows to keep up with it, and my flight down here to the balmy climate of California has turned things up considerably as regards business. I suppose Oregon gets its just proportion in the appropriations, but you don’t know how badly I want \$500 more to help me support a general missionary. Mr. Horsfall, of whom I spoke in my former letter, is a very valuable man to us, whom I fear we shall lose unless I can get a better support for him.

“I suppose you are all very happy in your new quarters, which I may never see; but I congratulate you heartily nevertheless. It is a great achievement. I send you a copy of the *Oregon Churchman*, which has an account of our modest celebration of the completion of the quarter-century of one once a Missionary Bishop of the Church, but now so entirely forgotten that not a Church paper in the United States off the Pacific coast thought it worth while to notice the event. But what of that? We are here to work and not to be talked about.”

WESTERN MICHIGAN.—GRAND RAPIDS, MICHIGAN, March 15th, 1894.—Western Michigan, although not a missionary jurisdiction, may, like some other dioceses, be regarded as an adopted child of the Domestic and Foreign Missionary Society, in view of the “continuance of the nursing care and protection of the Society,” as long as it has been a diocese. For this reason, some account of its present well-being may ask for a place in THE SPIRIT OF MISSIONS. The Bishop regrets that his clergy have not more generally responded to his requests to report their work beyond the statistics furnished quarterly.

The diocese was set off from Michigan at the General Convention of 1874. The Bishop was consecrated on St. Matthias’ Day, 1875. The increasing age of the diocesan and the extent of territory were the reasons for this action. Thirty counties constituted the new diocese. The Upper Peninsula would probably have been included, but the diocese and the Bishop of Michigan had given con-

sent to yielding this territory for the formation of a diocese then contemplated, including, with the Upper Peninsula, northern Wisconsin and Minnesota. The action might have been delayed for a few years. As long as the Church cannot furnish the Bishop with men and means for Church growth, in a territory that must for some time need both, the burden is too heavy to impose upon him. It is the tale of the bricks required while the straw is not supplied.

The diocese has felt the struggle. Rapid growth on any lines could scarcely be looked for, considering that the population (now 794,969) is distributed mainly in small cities and villages and in lumber and rural regions. Grand Rapids, with a population to-day of about 80,000, is the only large city; Kalamazoo, Muskegon, Manistee, Battle Creek, follow with from 22,000 to 12,000, and then come towns from 5,000 and less, and numerous villages and hamlets. This section of Michigan is growing mainly in the lumber region, but this industry is fast declining, and it is incident to such towns that they rarely retain the capitalist. The Presbyterians, Methodists and Baptists early obtained a strong foothold, and the Congregationalists, coming in at a later day and with missionary strength, have possessed the towns and villages and even the rural districts. Clerical changes have been a hindrance to Church growth. There have been in the diocese in all ninety-nine clergymen, and the longest existing rectorships are short of eight years. These changes, aside from the unsettledness of the clergy, have been caused by limited support. Yet, to the honor of the diocese, what has been promised has always been paid.

Notwithstanding these adverse circumstances, Western Michigan is far stronger to-day than it was eighteen years ago. The comparison of the first and last convention journals will show this. The number of active clergymen is little larger, but their work covers much more ground. The policy of the diocese has been not to organize parishes but missions. Hence the number of parishes remains unchanged, but the missions organized are twenty-four, and unorganized six. Of the parishes, seventeen are self-supporting, while nearly all the missions contribute for their services. The communicants have increased from 2,626 to

4,633. The actual increase is much greater, as the Bishop has insisted on accurate lists. The number of families has doubled. Twenty-eight churches and chapels have been erected, several large and expensive; and ten rectories built or acquired. The total value of Church property is \$511,959, with an insurance of \$162,930, and the total indebtedness only \$67,047.76. This is exclusive of school property.

In its funds the diocese has been especially blessed. The episcopal fund, originally a loser by unpaid pledges, is now (including the episcopal residence, \$11,000) \$35,266.75, yielding an income of over \$2,000. The permanent missionary fund, originating early in the history of the diocese, has \$7,000. The aged and infirm clergy fund, created by a gift of \$1,500 from the former diocese, \$4,500. The rectory building fund, \$1,500. The annual pledges for missions in the diocese amount to about \$2,000. The Bishop's trust fund yields annually about \$425. The diocesan library has 2,500 volumes, many of them rare, and all of great utility to our candidates for Holy Orders.

By the generous gift of Mr. H. C. Akeley and his wife, Presbyterians, of their elegant mansion at Grand Haven, the way was opened in 1887 for what the Bishop had long desired—a diocesan school for girls. The enterprise succeeding, in 1892 a building was erected at a cost, with other improvements, of about \$22,000. Accommodation is thus secured for about seventy pupils. The building contains a neat chapel, a gymnasium, dining-room, kitchen, and pupils' and teachers' rooms. Akeley Institute is paying its expenses, as it has done for every year but one, and the interest on the bonds (\$12,000) has so far been provided for by gifts of friends.

The diocese is well organized with efficient laymen in charge of its business interests. The Woman's Auxiliary is sustained by the leading parishes. The annual offerings for the Domestic and Foreign Missionary Society are about \$1,200, while other charities outside the diocese have each a day for presentation. The semi-annual missionary meetings and convocations are potent factors in our work.

It will thus be seen that the Society's liberality has not been expended in vain.

GEO. D. GILLESPIE,
Bishop of Western Michigan.

WEST MISSOURI.—The Rev. Horatio Gates, archdeacon of West Missouri, writes under date of February 26th as follows: "Since my last report, three months ago to-morrow, I have been busy in our vast mission field, attending to my regular duties as archdeacon, and have held three parochial missions with good results.

"We have forty-five missions in this diocese, and shall perhaps have three or five more to add to that list before the year's expiration. The total population amongst which these missions exist, excluding the four missions in Kansas City and one in St. Joseph—and thus excluding the population of these two towns—is estimated at 115,400. Total number of souls in congregations, 1,828; number of communicants, 965; total amount of money these congregations can pay toward support of services, \$7,870; leaving the amount our diocese has to raise fully to sustain mission services \$3,550. The diocese fell short of this required amount over \$1,300, in the amount of their pledges at the council of 1893, and the hard times have also been felt in retarding the full payment of even the amount pledged. In the face of this gloomy outlook, the work, however, goes on. Since my last report I have made visits to over twenty-five places where there were vacancies or my presence was needed, repeating these visits to some twice, to others three times. Our friends at the East have no idea what a missionary jurisdiction this West Missouri is. While we appear in the reports as a diocese, our good Bishop is really a missionary Bishop, with a purely missionary diocese.

"The following facts are all that are needed to confirm what I assert. The diocese is divided into three convocations as follows: Northern convocation: Area, 12,617 square miles; twenty-four counties; population, 505,387; number of self-sustaining parishes in this convocation, three. Central convocation: Area, 10,793 square miles; sixteen counties; population, 500,864; number of self-sustaining parishes, five. Southern convocation: Area, 13,082 square miles; population, 382,281; number of counties, twenty; number of self-sustaining parishes, three.

"Thus in a diocese covering 36,492 square miles, having a population of 1,388,532 souls, we have scattered through it

from north to south eleven self-sustaining parishes, and some fifty mission stations. Take, for instance, the southern convocation, which is eighty-two square miles larger than the lately created Missionary Jurisdiction of Northern Michigan, with a population of 382,281, as against the latter's 185,000. Here is a territory of magnificent mineral resources, possessing an unrivalled climate, which is proving, in addition to its mineral wealth, one of the finest fruit-raising regions in America. Mountain and stream, upland and rolling plain here unite their charms of scene and productiveness. People are flocking into this region from many northern states. They are often Church people, or persons to whom the Church becomes soon a home. Were the means placed in the Bishop's hands, we could soon enter in and possess one of the fairest fields ever before the Church. Without the means we are powerless. Our own resources are exhausted before we get to this part of missionary expenditure. If Bishop Atwill could have \$4,000 sent to him for three years, I can guarantee that the Church in this southern convocation would obtain a permanent foothold and maintain it."

WYOMING AND IDAHO.—The Rev. S. J. Jennings, Priest in charge of the Church of the Good Shepherd, Shoshone, Idaho, writes in the *Wyoming and Idaho Mission* as follows: "Concerning the work here, before another issue of the *Mission* is out two years' service will have closed. This comparatively brief period has been fruitful of good work. Twenty-three persons have been baptized, viz., twelve adults, seven Sunday-school pupils and four infants. Thirteen adults have been presented for confirmation. A yearly rental of \$60 for mission room and since June last nearly \$60 a month for rector's salary has been raised, besides other incidental expenses being duly met. Two years ago when we took hold here the condition of Church affairs resembled much the country about us—all was desert. But the Gospel plow has made deep furrows in many hearts, showers of blessings have descended and as a result of these spiritual efforts and influences our communicants have increased to nearly thirty."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

THE FRENCH AND LIBERIA.

BISHOP Ferguson, writing from Monrovia January 12th, soon after his return to Africa, says: "At Sierra Leone I heard of the termination of the war between the Liberian Government and Cavallians, and sent you a newspaper containing an account of the same. On my arrival here I learnt that the legislature had the matter of the proposed treaty with the French Government under consideration, and that no protest from the United States Government had reached our state department. Some, influenced by a report that the French have determined to deprive us of portions of the territory recognized as ours by the proposed treaty if our government would not ratify it, and doubting that the United States Government would come to the rescue, were disposed to yield the point. But here comes startling news from Cape Palmas this morning, informing us that the French, who had entered upon possession of the Ivory Coast a few months ago, have crossed the Cavalla river and taken possession of the Cavalla towns and Gbodobo, where Drury Station is. The Cavallians, we learn, have ceded the territory to them and thus renewed their rebellion against the government. The authorities of the government, considering the action of the French in crossing the Cavalla river and taking other territory an indication that if we refuse to ratify the treaty they will not recognize our rights to any of the territory, have decided to yield the point. A telegram has therefore been sent to Paris, *via* Sierra Leone, conveying the information that the treaty has been ratified. A commissioner is to follow to endeavor to get the French Government to make certain changes in the treaty, especially in Article V. The hope is indulged

that when the telegram reaches Paris orders will be given for the withdrawal of the French from the west side of the Cavalla river. You see we are now, therefore, entirely at the mercy of the French."

PROTEST AND APPEAL FROM THE AFRICAN MISSION.

In connection with the subject to which Bishop Ferguson's letter refers, we have received from a number of the clergy and laity in Liberia acting as a committee of the Church in the missionary district, the following

"PROTEST AND APPEAL.

"In the name of humanity, of heathen Africa, of poor Liberia, hear what we would say to the Church in the United States. The Church established in Cape Palmas by your efforts and through the labors, and sufferings, and even death in many cases, of your missionaries, whose graves are among us, is being taken away from us for the Roman Catholic religion, of which we know enough to make us shudder at the thought.

"The so-called French treaty, really an ultimatum, has been signed by our legislature in its last session, but the French have been called in by the Half-Cavalla, people, who do not want to have anything to do with the Liberian Government. The former came in when they heard that the war was over and planted their flag at Cavalla in spite of the treaty drafted by the President and signed by the chiefs and civilized people of the place. The French Government, notwithstanding their acknowledgment of Liberia as a nation, and perfectly conscious of her being a government like its own, where the people rule through their legis-

lature, ignored all this and is dealing with Liberia as with a heathen nation, taking her territory without waiting to hear what was done in the legislature for or against the so-called treaty. This does not so much concern us now. The so-called treaty has been signed, but the French have crossed the river, their own proposed boundary, and are now at Cavalla purposing to buy houses of individuals and even threatening to tear the Church of the Epiphany down should the Episcopal mission not sell it to them or take it down themselves.

"The Cavalla people in their rage against Liberia have called the French people in, but the Cavalla people are only a portion of the Gedebo tribe, and as regards the Church there it is only a small portion of the Cavalla Church. The French once in, no one knows where they will stop.

"Mr. Appleton and family have just arrived from Berebe. The French commissioner told him that he would provide his own teachers, and there was no other alter-

native for our catechist but to leave; but where is he going? He is coming to Cape Palmas to confront the same French commissioners and governors, who will tell him the same. The French governor is expected at Cavalla daily, and who knows but that he will tell every one of us to go about his business and bother no more about teaching and preaching? Is this to be our condition? After all that has been taught and suffered and borne by you is it possible that everything should fall through, and our children begin with French civilization and French Christianity?

"We protest against it. We say to the American Church, Never give us up into the hands of Roman Catholicism; we say to Bishops and clergy, Never give us up! We pray you consider well our condition and come to our rescue at once.

"M. P. K. Valentine, H. C. N. Merriam, H. H. Morrell, O. J. Hammond, N. S. Farr, G. H. Clark, H. Baker, H. R. Scott, John Russell—Special Committee."

AN IRREVERSIBLE LAW OF ISLAM.

THE Bishop of New York, on his return from a recent visit to Constantinople, stated in effect, according to a writer in a New York paper, that there had been important results from missionary labors in the Turkish Empire, but that not much had apparently been accomplished amongst the Mohammedans. One reason why there is not more apparent success amongst the Moslems of Turkey, is, according to the testimony of all the missionaries, that many converts and even inquirers have been secretly put to death by the government, and that the irreversible law of Islam is "Death to the apostate," a law thoroughly observed where the chief rulers, as in Turkey, are Mohammedans.

Writing on this subject, the Rev. Dr. Cyrus Hamlin, for many years the president of Robat College, Constantinople, of which institution the Bishop, according to the writer of the article referred to above, spoke in terms of great praise, says the *Missionary Review*: "Death to the apostate is declared to be an irreversible law. But in the Koran there is no passage that is clear on this point. In 1843 an Armenian, Hovakim, who had Islamized, that is 'apostatized,' was executed in Constantinople,

and a Greek for the same reason in Broosa. The English ambassador, Sir Stratford Canning, made a most peremptory demand of the sultan to officially renounce that law, and boldly maintained that it was not in the Koran. He carried his point, but so thoroughly has this principle, Death to the apostate, incorporated itself into the Turkish mind and heart that what is not done openly will, in all cases, be done secretly.

"European scholars were made acquainted with this Moslem code by M. D'Ohsson, the dragoman of the Dutch embassy at Constantinople. He was an Armenian by birth, but he became distinguished among all the learned Moslems for his profound knowledge of Turkish, Arabic and Persian literature. By order of the King of Holland he made a translation of this great code into French, omitting parts that were repetitions, and freely condensing parts that were prolix. It is a curious combination of law, morals, and religion. It gives specific directions for the trial and execution of the renegade from the faith. He is to have three distinct offers of life if he will return to the faith, and time for reflection, after each offer, is to be given

him. If he remains obdurate he is to be executed by strangulation, and then his head is to be cut off and placed under his arm. His body is thus to be exposed three days in the most public place.

"This death penalty is the strongest de-

fence of Islam, and under any Islamite government will never be given up. The convert must have a martyr's faith at his very first step in the Christian life. Quite a number of 'inquirers' have disappeared, and no one knoweth their fate."

ANNOUNCEMENTS.

China.—The Rev. Y. K. Yen, M.A., upon the call of the society for the suppression of the opium traffic, as heretofore explained, reached London on the 23d of February. He will probably come to America at the close of the summer.

Japan.—Professor J. McD. Gardiner and family, who sailed from San Francisco by the steamer "China" on January 30th, reached Yokohama about midnight on the 16th of February. A letter from him appears in this number of the magazine.

CHINA.

A GENERAL CONFERENCE.

BISHOP GRAVES, under date of Shanghai, February 21st, writes: "On the 14th, 15th, and 16th of this month we held a general meeting of the China mission at St. John's College, the meeting having been determined upon last autumn. I inclose the order of business for the three days. Papers had been carefully prepared, and were discussed after being read to the meeting, the discussion leading in every case to some practical action being taken. It is the universal testimony of the members of the mission that these meetings have been helpful in the extreme, and have served the purpose of uniting the mission more firmly and of helping on the work. The 'quiet day' by which the meetings were opened, and the devotional meetings each day have been the means of quickening our devotion and our interest in the work. A full report of the proceedings will be printed later. On January 21st I confirmed eight at St. John's College, and another man on the 28th; on February 1st six at Kia-Ding, and to-day seven at Mr. Thomson's chapel in Shanghai."

On the first day of the meeting announced above the Holy Communion was celebrated at a quarter before eight in the morning; Morning Prayer was said at half-past nine o'clock, and an address was delivered by the Bishop; and from eleven to twelve o'clock the Bishop made two more addresses. In the afternoon, from two to three o'clock, the Rev. Mr. Pott delivered two addresses, and Evening Prayer, with an address by

Mr. Pott, was said at four o'clock. In the evening a devotional meeting was held, in which Archdeacon Thomson and the Rev. Dr. Collins took part.

On the second day Morning Prayer was said at half-past nine and Evening Prayer at four o'clock, and the day was devoted to brief reports and to the reading of several papers—on Day-schools, by Archdeacon Thomson; Medical Missions, by Dr. Boone; and Woman's Work, by Miss Dodson. The usual noon-day prayers for missions were said at twelve o'clock. In the evening a second devotional meeting was conducted by the Rev. Messrs. Ingle and Massie.

The Holy Communion was celebrated at half-past nine o'clock on the third day, and was followed by a paper on Native Helpers, by Mr. Pott, and one on Self-support by the Rev. Y. K. Yen. A discussion of general topics took place in the afternoon, and the interesting and successful three-days' conference was closed with Evening Prayer at eight o'clock and an address by the Rev. Mr. Partridge.

MR. YEN'S VISIT TO ENGLAND.

The Rev. Y. K. Yen, of Shanghai, now in England, writes from London, March 8th: "I arrived here on the 18th of last month in good health. It was not easy for me to leave my work and home, but I felt it was a call of God and of duty, and I accepted the anti-opium society's invitation. I find, however, that it is no 'vacation,' for I have to speak three times a week either in public halls or in drawing-rooms, besides at side

meetings, which come up between. I stay here till the end of July, God willing, and if I am not broken down, I shall come on to the United States as the Bishop desires and as I myself wish. I shall write again."

MISSION HOSPITAL PROPERTY AT SHANGHAI.

Dr. Henry W. Boone, referring in a recent letter from Shanghai to the purchase of a new lot, with houses, for St. Luke's Hospital, says that the mission now owns in Shanghai the land and buildings (men's wards) purchased in 1880, and worth Taels 7,700; the women's wards, purchased in 1890, worth Taels 6,000; and the new lot and houses (men's hospital), purchased in 1893, worth Taels 5,600; making a total of Taels 19,300. There is, therefore, a well-equipped hospital supplied with everything needed of the best quality in furniture, clothing, bedding, stores, drugs, instruments and appliances, the accumulation of years of collecting and costing several thousand dollars. In addition the mission has the *Zi Ohu Bing* wards, which are in the names of three trustees, of whom the Bishop is one. These do not belong (as all the rest does) to our mission. They are worth Taels 8,000. There is no debt, and the whole has been accomplished without asking the Church at home for any money.

A LETTER FROM MR. GARDINER.

Professor J. McD. Gardiner, who has returned lately to Japan, writes from Tokyo, February 21st, as follows: "After a remarkably pleasant trip for this season of the year we reached Yokohama at 11:30 o'clock the evening of the 16th inst., thus making one of the quickest voyages *via* Honolulu on record. We reached Honolulu early on the morning of the 5th and were agreeably surprised to find Dr. Gulick (once of Osaka) on the lookout for missionaries. He and his good wife took charge of us and entertained us for the day, taking us for dinner to the house of Mr. and Mrs. Damon, lay missionaries working among the Chinese of Honolulu. Altogether we had a most enjoyable day there, and we are unanimous in recommending those who may be coming out at this season to take the steamer *via* Honolulu if possible and visit these friends of missionaries, where I am sure they will be most heartily welcomed. It proved a very delightful break in the voyage for us.

We and Miss Thompson of the (Dutch) Reformed mission in Yokohama were the only missionaries aboard and I was called upon to read the services on Sundays (there were two) and I took great pleasure in doing so.

"We did not, of course, go ashore in Japan immediately after anchoring, but awaited the morning, when the arrival of our steamer having been telegraphed to Tokyo, we were pleased to find the Rev. Messrs. Francis and Patton on the lookout for us, and on our arrival at the station in Tokyo, it warmed our hearts to find so many of our friends, both Japanese and foreign, waiting to greet us there. Our greatest surprise was to find on our arrival in Tsukiji that the ladies of the mission, headed by Mrs. McKim, had kindly collected our things together and had set our house in order for us, thus saving both the trouble and the expense that I had anticipated in going to the hotel for several days until we could hunt up our household goods. So here we are *at home* again, and right glad are we to get back. The hearty welcome we have received obliterates all thoughts of the hardships of travel and almost wipes away the memory of sad partings with loved ones we have left behind, whom, we pray, in God's providence, we may be permitted to see again before they depart hence and are seen of mortal eyes no more.

"I was greatly surprised to find that Mr. Tyng had arrived in America before we left San Francisco and at first I was quite sorry that I missed seeing him, but on second thought I see it was all for the best that I did not, for I could but have discouraged him, and I cannot but wish him much greater success than I had in raising the funds so sorely needed for the rebuilding of St. Paul's College. We have a fine new site for the buildings and bright prospects for the future if we can only be saved from the terrible set-back we shall certainly have if we must temporarily suspend the work for the lack of safe buildings in which to carry it on. So far as I can see, the Japanese themselves will not be able to help us in the matter, nor can we expect them to do so; the only ones we should have any right to ask to help a distinctly Christian and Church institution would be the Christians of our own Church, and as they are not the wealthy of this land, but little, if any, financial aid can be expected from

them. In course of time we may reach the wealthier class, and if so it will be mainly through the work of St. Paul's College, and then we may expect more support from the

Nippon Sei Ko-kwai, but in the meanwhile we shall have to depend entirely on the support of the friends of the work in America.

JAPAN.

MR. DOOMAN'S WORK.

THE Rev. Isaac Dooman writes, February 21st, from Marusu: "I got here yesterday afternoon at 4:30 o'clock, the weather being cold and stormy, and had to walk with the catechist about five miles. Marusu is about fourteen miles from Wakayama. It lies upon a plain about fifteen miles long, and from five to ten wide. Its principal products are rice, oranges and silk. The plain is very pretty. Here we have a few but very genuine and earnest Christians, and all are working with great zeal and perseverance to organize a church. Besides us Roman Catholics also work in a village a few miles distant from Marusu. I visit this place almost regularly once a month. In my last month's visit (January 6th) the principal citizens of another village about three miles from here invited us to go and preach to them. At once I accepted the invitation, and with the catechist and two native Christians started to go. When we reached there it was about seven in the evening, and after thirty minutes of rest we opened the service by singing a hymn, and after prayer the catechist, Mr. Horiuchi, a very able and well educated man, took as his text Romans i. 23: 'And changed the glory of the uncorruptible God into an image,' etc. Hardly had he spoken ten minutes when more than a dozen hearers jumped up and said they wanted to ask us some questions. The catechist said; After finishing my sermon I shall gladly answer any question which you may like to ask, but please don't interrupt me. They would not listen to any reasoning on our part. I advised Mr. Horiuchi to answer their questions immediately. The first question put was: If God created man why does He not make men all alike? The catechist answered him very ably and he was silenced. The next question, however, was very hard to answer. They said to the catechist, If you are a true patriot why do you work to dethrone the gods of Japan, and bring in their stead a Jewish god? Japan, they said, has more than 10,000 gods, why are you

not satisfied with the gods whom your ancestors for ages have worshipped? Indeed, it required some time to meditate in order to reply to such an apparently plausible question. Then the whole audience jumped up and shouted out *Wa hei! Wa hei!* (a shout of triumph). Some of them, who were under the influence of drink, rushed to beat the catechist. I said: 'You are acting very ungentlemanly. You have invited us to come and preach to you, and after accepting your invitation and coming amongst you, without any anticipation of harm, if you beat us, of course we can't defend ourselves, but it will remain a great disgrace to your good name.' We then announced that the meeting was closed.

"On leaving I was very much afraid they would strike the catechist; and as he is not physically strong I was troubled greatly about it. On going out two of the Christians went first, the catechist after them, and I after all. I being a foreigner they would not dare to strike me.

"In spite of the trouble there are many inquirers in the village. Last night I baptized two persons. One of them is an old man who cannot see very well. He has therefore copied the whole hymnal, so that he can join the congregation in singing. His son (like his father, an officer in Wakayama) is a member of our Church. The old man, after receiving Baptism, came to me and said: 'Now I have found rest of conscience. I have been a great sinner since my childhood. Idols of Buddhism could not relieve me, but now in Christ I find peace.' He said these words with such earnestness that no place was left for doubt.

"I hope that God will bless our little work in this region. Its beginning is very satisfactory. Two leading Christians, Messrs. Inagaki and Kuriyama, are very self-devoted Christians, and work with great zeal. Both also are men of responsibility in the community. Mr. Kuriyama when he became a Christian was greatly persecuted, but he would not mind it."

MISCELLANY.

INTERCESSION.

APPROPRIATIONS for missions, Domestic, including Missions to Indians and to Colored People, and Foreign, for the year beginning with September 1st, 1894, are to be made at the meeting of the Board of Managers on the second Tuesday in May. The contributions of the twelve months preceding May 1st will form the basis of appropriations for the new year. A matter of such moment should be the subject of earnest intercession meanwhile, that we may be enabled not only to maintain, but to increase and go forward.

NOBLE EXAMPLES OF CHRISTIAN HEROISM.

THE Rev. Mr. Carnegie, of the London Missionary Society, who has labored for ten years among the Matebele tribe says that they cringed before the powerful chieftain Lobengula, who was believed to make rain, the new moon, and to sleep with one eye open, and they for the most part followed his example in rejecting the Gospel. Yet Mr. Carnegie says that there have been some noble examples of Christian heroism among the Matebele and several converts have witnessed a good confession.

One faithful man when dying was asked, "Where are you going now?" and he answered, "I don't know, but Jesus does." Another convert, condemned for witchcraft, was asked what he would do now, and replied: "In your eyes the witch doctor has proved me guilty, but God knows I am not. You may kill my body, but my soul will go up to live with Jesus." Mr. Carnegie says he felt sure he had not lived in vain in Matebeleland when he saw a young man refuse to go back and live as a heathen, and stand by his Christian faith when he was knocked to the ground with a club, while his hot blood was flowing on the ground. This missionary, in view of recent events, expects on his return to Matebeleland to find an open field. "The one great obstacle of fear and dread in the way of past progress—the club of Lobengula—has been broken in pieces like a potter's vessel, and

the people now will not point any more to Buluwayo with their fingers as a final argument to silence their tongue from confessing Christ." And Mr. Carnegie adds that he believes that if the Matebele were asked how the white man's power had availed for their destruction many of them would reply: "The blood of those innocent men and women whom we have slain in the past has overtaken us and fallen upon us."

SAVING OUR BLACK BROTHER.

If we help to save our Black brother he will become an element of blessing in the republic. He will be God's messenger to Africa, our missionary in the name of Christ. He will be a mighty helper in the redemption of the dark continent. All the antecedents of his history unite to point him out as an elect messenger of God to Africa. But if we neglect him, he promises to be a power for evil in our midst, a poison in the body politic, a constant menace to our institutions and an element in the retributive justice of God. There is no remedy for present evils, no protection from impending ills save in the Gospel of Christ. It alone can secure to every man the enjoyment of his rights and fit him for their exercise. The school-house and the Church must be the saviors of the South. Education of the whole man, intellectual, industrial, moral and religious—these alone can avert immeasurable woes, save the Negro and save the nation.—*Rev. Frank T. Bayley.*

A GREAT EMPIRE.

THE Rev. J. C. Gibson, a veteran missionary, writes as follows concerning the great Empire of China: "China is an empire that stretches from ice-bound regions of almost arctic cold to the sunny lands of the tropics, and from the fertile shores of the bright Pacific to the mighty and unschooled masses of the mountains of central Asia. And over all that vast domain you have 380,000,000 of people who crowd its cities and till its soil, who are the strongest, most intelligent, and most industrious of all the eastern races. They planted their

great empire a thousand years before the foundations of Rome were laid, and now, more than 1,000 years after her glory has departed, and after the great city, 'lone mother of dead empires,' has sunk into decay, their empire stands before the world the greatest wonder and the greatest problem of the nineteenth century, extended, consolidated, and secure, alone and unrivalled, the one great non-Christian empire of the modern world. They stand there bracing themselves to-day for new efforts in the face of new conditions. Their empire is learning English. They are coming into contact with our western civilization. They are adopting our steamships, our railways, our telegraphs. They are inquiring into our political constitution and our social life. In all departments they are preparing to learn from us in order that they may maintain themselves as the equals and the rivals of the great western Powers."

SAGACITY OF THE GREEKS.

THE Rev. Dr. Pierson, in his pamphlet on "The Evangelization of the World," says: "Spinoza was by no means a Christian writer, but he said a great many wise things. He said, for instance, that nothing is a greater foe to all progressive movement than self-complacency, and the laziness which self-complacency begets. In the Olympic games the Greeks manifested peculiar sagacity in the race course, which was a furlong or a stadium long. There were three pillars—one at the beginning (the starting point), one at the goal, and one midway. On the first was a Greek word which meant 'Show yourself a man,' *i.e.*, Do your best. At the end, one on which was a word which might be translated 'Stop! Arrest your steps!' In the middle there stood a pillar that contained the word *Speude*—from which comes our word speed—'Make haste'; because the danger was that, when one racer had outstripped the rest, and at the middle of the course found the others behind him, he would *relax his efforts*. And so some man that had been reserving his strength for the supreme effort at the end would pass him and get first to the goal. Now we have begun in the work of missions, and the Lord says 'Make speed!' The danger is that we shall have self-complacency and grow lazy, and

lie back on past successes, instead of considering that nothing we have done is to be mentioned."

HOW THE GOSPEL SPREADS ITSELF.

THE *Swatow Church News* tells a bright story of the "casual" manner in which the Gospel finds its way from point to point in China. A Chinaman went on business to Shanghai from his native place in south China. In Shanghai he bought a copy of St. Luke's Gospel. On his way home he looked into it, liked it, and read it again. When he reached home his neighbors wished to hear news from Shanghai. So he told them all he had met with and all he had seen, and finally he mentioned the book he had bought, and read a little of it to them. The next evening there were a number again wishing to hear his news, and he read a few more verses. This occurred several times, till there were a good many interested, and wishing to read the book for themselves. No other copies could be procured there, so they took the one volume which they had, and taking it to pieces leaf by leaf, made a good many copies of it, and gave each man a copy, and then every evening they met and read it. Afterwards a preacher came to the town, and preached the doctrine of the Lord Jesus in the streets and lanes, when to his surprise his hearers said to him: "What you are preaching we already know; we have long worshipped Jesus, and have ceased to worship the idols which we once worshipped."

DEAN JACOBS'S NEW WORKS.

THE *Mission Field*, the organ of the Society for the Propagation of the Gospel, says: "The emigrants who went in four ships to form the settlement of Canterbury in 1850 were called the new 'Canterbury Pilgrims.' Dean Jacobs of Christchurch was one of them. Having lived through the vicissitudes of the settlement, he is fitted by experience, and, it must be added, by mental equipment, to be its historian. In this capacity he has given the main facts of Canterbury's progress in his 'History of the New Zealand Church.' And now, in a bright volume, the dean has succeeded in no mean degree in being its poet also. 'The Lay of the Southern Cross' deals indeed

with the planting of the Church in the whole of New Zealand, but there are many and pleasing references to the diocese with which the Dean has been so honorably associated."

AN EMINENT MISSIONARY.

ONE of the most eminent of living missionaries is the Rev. Dr. Robert Bruce, who has been connected with the Persian mission of the English Church Missionary Society since 1869. He has translated the whole of the Old Testament into Persian, revised Henry Martyn's Persian version of the New Testament, translated the Book of Common Prayer into Persian, and written a Bible history in the same language.

At the last annual missionary breakfast given by Canon Christopher at Oxford, 300 members of the university, parish clergymen and others assembled to hear an address by Dr. Bruce, who is in England supervising the publication of the whole Bible in Persian. His address has been described as deeply interesting, and his appeal to Oxford to take up the mantle of the late Bishop Thomas Valpy French as very striking. He traced an interesting resemblance between the last year of this Bishop and that of Henry Martyn.

Dr. Bruce recounted how he himself had determined not to go out as a missionary until the question was asked of him at the close of a missionary meeting: "How do you know it is not God's will that you should go yourself?" He could not get rid of the question, and he should thank God all his life that that question was asked him.

FRAGMENTS.

— A missionary at Tientsin, China, writes: "There is a growing tendency to link success here with prayer at home."

— Mrs. Isabella Bishop has sailed from England with the intention of exploring Korea. Another valuable contribution to missionary literature, therefore, may be looked for from her pen.

— Miss Hessie Newcombe, of the Church of England Zenana Missionary Society, who is laboring in China, tells of a Chinese town where the elders, appalled at the terrible moral decline of the younger generation, and in despair of any other

means of arresting the evil, sent for Christian teachers. A brother and three sisters were sent in response to the call; but there were thousands of villages which, if they sent such a request, would send it in vain.

— The will of the late David Ingalls, of Springville, Erie county, New York, which bequeathed \$350,000 to Presbyterian Home and Foreign missions, and \$50,000 to the Presbyterian board of relief, has been sustained.

— The Rev. Dr. George F. Pentecost writes: "Thirty years ago a common sweeper would fall on his face before an approaching Brahmin, to prevent his shadow from defiling him. To-day the high caste man is jostled and hustled in the street, and soon there will be no Brahmins left."

— The weekly journal of the Carlisle (Pennsylvania) Indian Industrial School, the *Indian Helper*, printed and mailed by young Indians, has reached the 11,000 issue mark. The key-note of the journal is this: "To show people that the Indian is the same as the rest of us, if given the same advantages in life."

— News of a somewhat remarkable character has been received from Bishop Hirth, of the Roman mission in Uganda. He writes: "After much hesitation I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it—everybody wishes to know how to read for Baptism—except women and old men. We are therefore preparing an edition, with notes drawn from the holy fathers."

— Some of the government officials in China are becoming "westernized." An illustration is given by a missionary in the following extract from his report: "Both the civil and military magistrates regularly read the *Fukhien Christian Advocate*. At a recent literary examination the subject for thesis was: 'History of Christianity in China. Will it be an Impediment to Her in the Future?' Two Christians sent in theses which so pleased the magistrate that he required their publication in the paper. This officer has become very much westernized, and wishes the decisions of his court published in the paper."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, FOURTH AVENUE AND TWENTY-SECOND STREET,
NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE April Conference of general and diocesan officers of the Woman's Auxiliary—the last of the present season—will be held on Thursday, the 26th.

The officers are asked to meet at noon, for prayers, in the Chapel of the Church Missions House.

JULIA C. EMERY,
Secretary.

OUR THANK-OFFERING.

It is a great happiness to us to realize that our Thank-offering is so soon to be used in the sending out of Miss Sabine to Alaska and Miss Woodruff to Cape Palmas. The latter writes us:

The announcement of my appointment gave me a feeling of thankfulness for the great privilege of an opportunity for service, as well as a deep sense of the great responsibility of the work given me to do. I hope that in all the difficulties and trials which may be before me, if appointed to the work in Africa, I may have faith and wisdom and strength given me to work in the right way. And now, I wish to thank the members of the Auxiliary who have helped so much in providing for my going, for the kind interest shown in my behalf. I did read the February number of the SPIRIT OF MISSIONS, and it seems very pleasant to think that my going may be connected in any way with the rejoicing and thanksgiving for the opening of the Missions House.

Since March 1st the Thank-offering receipts have been increased by \$615.65, and we hear that Kentucky hopes to send \$100, and the Second District of Central New York \$50, while a member of the Massachusetts Auxiliary offers an annual gift of \$150 towards Miss Woodruff's stipend. It is cheering, too, to receive such a word as this which comes to us from the Secretary of the Niobrara Branch of the Woman's Auxiliary. Miss Ives writes from St. Mary's School, Rosebud Agency, South Dakota, on March 17th:

After the opening of the Missions House, some lady from Long Island wrote me about the meeting there, and the resolution to support some new missionaries. I considered the letter and concluded to copy a part of it, and send it around to the white members of the Auxiliary of this deanery; but when opportunity came to write the note, the letter was nowhere to be found. I have hunted high and low, but without avail. We have had more or less of sickness, which has made extra work and prevented doing

many things that otherwise would have been accomplished. I am not quite equal to-day to writing a circular letter and presenting the plea, but hope to be able soon. I see that the amount required has already been pledged, but we would like to do our part to be represented.

I have been very much interested in several of the papers of the Auxiliary sent, and hope a more general interest may be stirred up. As business again revives, I trust money will flow into the Church's treasury without stint.

Later. Have found the letter. This is what I intend sending out:

DEAR FRIENDS:—I intended sending to the English-speaking members of our Auxiliary the extracts written below, from a letter sent me in January, but sickness, and its attendant cares, prevented. However, the response has been so liberal, that the delay does not prevent sending the missionaries, and our contributions will swell the fund and help sustain the missionaries another year. I should be glad to receive any donations for the purpose, and forward them to the treasurer.

Yours very truly,
AMELIA IVES, Secretary.

[Signed]

EXTRACT.

At the opening of the Missions House, January 25th, 1894, the officers of the Woman's Auxiliary decided to support two new missionaries (women who were waiting for means to go—one in Alaska, and one in China) for one year, as a Thank-offering. It was also resolved to send an appeal to all the dioceses unrepresented, that the offering might be general. Any help from South Dakota (be it ever so little) will be gratefully received.

The officer who thus wrote to South Dakota was mistaken in thinking that the money only was wanting in the case of the missionary for China. While the subject of the need there is under consideration by two or three, no one has as yet made the required application or been appointed. We welcome the gifts, however, which shall enable such an appointment to be made as soon as possible, for the need continues urgent.

Bishop Graves writes on February 14th:

Here at Shanghai we imperatively need a woman to help Miss Dodson, and to take her place while away, and who, when she returns, can have, in addition, a work in training Bible-women which we wish to see started.

Miss Dodson writes on the 18th of the same month:

I have only seventeen months in which to work before my return to the home land, where also I hope to do some work for the mission. At present one large boarding-school of fifty-one pupils, two day-schools twenty-five miles apart, two Bible-women, and the China Branch of the Women's Auxiliary with its Junior Department, is more than one woman with three hours per day of teaching, three hours of study of Chinese, accounts to keep, and other duties connected with the school can do, and yet one woman is trying to do it. I must have an assistant, and that, just as soon as possible. I have consulted with the Bishop, and am writing with his full permission and advice, and I am sure you will see the necessity of immediate help.

SUGGESTIONS FOLLOWED.

IT HAS been encouraging to learn that the paper upon Missionary Publications, printed in the January number, has attracted the attention of some of the readers of THE SPIRIT OF MISSIONS, and has led to their writing to us upon matters of general interest.

From San Francisco an Auxiliary member, moved by reading this article, writes that, in her belief, if Bishop Lyman's suggestion were put into practice—the meeting each month for prayer for missions—the spiritual growth in the Church would be great. She suggests that at these meetings, each one present give ten cents, and says she is confident that faith and works thus combined in earnest, united effort, would be blessed by God and result in rich and lasting fruitage.

From Southern Virginia a clergyman writes:

"It is a wet day, and I am at home in my study. For my enjoyment I took up the January number of *THE SPIRIT OF MISSIONS*, which to me is so helpful. I was specially interested in the Auxiliary department. The article on 'Publications' is instructive as to our partial failure to interest Church members in sleepy parishes. I wish to suggest that the conclusion of the chairman is good, viz., concentrate on *THE SPIRIT OF MISSIONS*; make it the fulcrum to lift up the standard of the missionary spirit in the Church. To that end I would say, in every number have a chapter on Church History, or glimpses from the lives of missionaries. St. Paul was a grand missionary. Many of the early Bishops were grand missionaries. And, forasmuch as we inherit so many of our privileges from the Church of England, why not copy from the life of St. Patrick? The Island of Iona, the Martyrdom of St. Alban, grand old St. Boniface, the early Church in France, the noble life of Marsden to New Zealand, would afford most interesting themes. I venture to think, if sketches and—mark you—illustrated sketches of missionary life, toil and success were carefully prepared, *THE SPIRIT OF MISSIONS* would soon become the most interesting monthly; infuse missionary zeal with knowledge, and stir up young and old. Suppose you make it 'Chapters on the Past and the Present,' and show the early beginning and present result."

An earnest member of the Massachusetts Branch of the Auxiliary writes:

"I feel moved to write you. Wednesday the 21st, at our Massachusetts Branch meeting, an appeal was made for *THE SPIRIT OF MISSIONS* to be sent regularly after being faithfully read. Yesterday I was about to mail the January number to a clergyman in Virginia, when I recollected that I had not read it. I was especially interested in the article on Missionary Publications. This would be my answer to its questions. Undoubtedly it is the spirit in one's own heart which makes *THE SPIRIT OF MISSIONS* interesting. To foster that spirit in one's heart there is no better way than to promise to faithfully send off the current number to some struggling missionary, after most punctually reading it, and to put on the wrapper with a prayer that the magazine may help the sender as well as the recipient.

"How much better to think of the whole country bound up in *THE SPIRIT OF MISSIONS* than to have another paper to divide the interest. When it was first published I had no love for it; a neighbor tried hard to have me interested in the news it gave, so precious to her.

"I think a slight geographical outline is a great help, but I know it costs for the space. The more one gives the more one is interested to see the acknowledgments; and while seeking for one's especial parish, one must feel both joy and shame as he sees how others use or abuse their privilege of giving.

"To subscribe for five years at a time is the easiest way."

The widow of a Massachusetts clergyman writes:

"For a few weeks past, I have been bearing it in mind that I must write to you, but this evening, having read the paper presented by the Committee on Missionary Publications at the meeting held in Chicago, in October last, I think it is quite right that I

should forget my sorrow for a time, and tell you what comfort has been brought to me, and all in my own family circle, by Domestic Missions.

"About four years ago I wrote to you, asking if you could tell me of a missionary who would like to have a pocket Communion service sent to him. For my husband was a clergyman of the Church, and after his death, I wished, if possible, that one of his two Communion services should continue to be useful in carrying the remembrance of our dear Lord to the sick. One I intended to retain, hoping that some day one of our own sons would bear the Commission and present the Blessed Bread and Wine to hungering and thirsting lips.

"The missionary in Nebraska, to whom at your suggestion I sent the little gift, appreciated it in the most loving Christian manner. And his letters of thanks, and appeal for the prayers of all whom I could reach, on his work, which he carried on through much pain and weakness of body, startled me into the thought of how few my own prayers had been for special missions, and how little I had done to interest others in praying for our own brave missionaries, and for the success of their efforts among those who do not always appreciate the blessed opportunities opening to them of a glorious eternal life. I am happy to say his letters roused me to beg the prayers of many of my friends, and I believe they are now praying most heartily. Two of the dearest of the suppliants have gone nearer to God's throne. No doubt their souls, which here showed that they were sustained by God's Holy Spirit, are now alive with it, and busy in the Divine service.

"Then, later, I heard that my dear missionary friend had been called to a parish in Southern California, where the mild climate offered to him better health and strength for the Master's work. Last fall one of my dear sons became so much of an invalid that a change of climate was necessary, and Southern California was advised. I looked in my Church calendar and on my map to find what friends the Providence of God might have provided for my boy in his exile. I found the name of my missionary friend. And writing to enquire of him about the climate, I received a letter which warmed my heart for its kindness and cheer. Missionaries are not merely for the heathen, and for far-away and scattered Church people, they are for us also, at home, when, in our hour of need, we painfully seek for a helper.

"My son with his loving attendants went to the haven thus pointed out to him. The journey was very wearying to the invalid—to the joy of his companions they were met by the faithful missionary with an easy carriage, and taken to his own home. He would have had them remain there, but they would not be burdensome to him, and a comfortable home was soon found for them—a home in sight of the beautiful mountains. The delicious air, and the fruits and flowers seemed to give new life to the dear one, and he thought he had come to an abiding place. The last day of the year his soul was refreshed and strengthened by his partaking of the Heavenly Feast in remembrance of our Lord, brought to him in the same paten and chalice which his own father had used in far away New England.

"But our Heavenly Father had another home prepared for our dear one, and the hopes that had been cherished of his remaining with us were not realized. The suffering returned, and soon his bright and beloved soul departed, too suddenly to know of the grief to which we were doomed.

"At first I longed for a record of his words to know of his resignation to the Divine will. But does a brave and faithful soldier need to tell his dear ones that he is willing to go to fight the direful enemy of his race? Does he not rather go, assured that they know that nothing can come between him and his obedience to the commands of his Leader? But that his Saviour comforted him in his last hours, and sent His servant to minister to him, brings the goodness of our Saviour very near to us who remain. And His missionary servant is to us an Angel of Peace.

"In writing to me after the departure our kind missionary said, "I never shall forget his earnest look when he said how deeply he felt that his mother was pleased because of my ministrations to him."

SOUTH DAKOTA.

ANOTHER INDIAN MISSION.

ST. JOHN BAPTIST'S, LAKE TRAVERSE.

THE Rev. John Robinson writes from Sis-ton Agency: "The little church called St. John Baptist's is but 18x32 feet in dimensions. It is situated on a high bank of the little Minnesota river, and is about a mile distant from Lake Traverse, which is the head-waters of the Red River of the North. From every side of this church, and for many miles away, it can be seen, and it is quite a landmark.

"As many of the Indians have placed their little homes in sheltered nooks along the river bank, but few habitations can be seen near it. On Saturday morning, when the women may be gathering to their place of meeting for their Women's Sewing Meeting, or, again, on Sunday morning, when coming for Divine service, we can see coming from a point ten miles away to the northeastward, or from other points more than twelve miles distant to the north and northwestward, and to the westward also, well-loaded buggies bringing in their living freight. Then come aged women, some of whom, after taking a little stroll through the cemetery, come, wiping their eyes, and their far-away look shows that they are waiting patiently for the time to come when they, too, shall lie down to rest with loved ones gone on before. There are young men and maidens, joyous and happy, who are looking forward to the bright side of the life which is before them. There are also sturdy men—strong in muscle and strong in appetites and passions—led there by their love for their brave, patient wives, and their trusting and honoring little ones, who, through all the wild moods of the parent and husband, cling to him and lead him. All these come to fill up their little church with their presence, with their prayers, and with their praises.

"These men are my joy, are my sorrow, are the heavy care on my shoulders. The comparatively few years in which they have heard the glad-tidings, their slowness to apprehend its simple teachings, and the meagre means by which to reach them,

leave them yet but toddling infants of tottering steps. And like infants who have been accustomed to be borne on their mother's backs, although they may be 'able to walk fast,' and the mother be heavily burdened, yet these infants cry to be carried now by the Church—wishing her, the Church, to always look upon them as helpless ones, not able to help themselves or any one else. To the Church this has not been like the fresh, new field we found west of the Missouri river.

"I do not feel that blame can be laid upon any of the other missionary systems which have had some modifying effects on the conditions of these Indians, nor is it with any disparagement of their work that I speak now of evils which have grown up. Not to any one division of Christianity, but to our divided condition in general, must the blame be laid. By our divisions paganism has crept in. Men seek Baptism—admission into the Church—and thus, having a portion with Christians, decide to take no more steps in the new life, but rather to take up afresh the old life with renewed vigor, and soon become very active for evil. Often and often my catechist brings the burden of his sore and heavily-laden heart to me, that together we may turn for healing and for succor in our work of lifting up and of holding up our brothers who started out bravely to follow in the way the Master walked, but have been beguiled, accused, dragged down, and left to perish by those who count themselves within the fold.

"There is one more fact which is forcing itself into notice, that is, the very few aged Indian men in the Church here at present. In these two bands there are many aged Indians, for some of whom I may now and then hear a Christian name. The others may always have been heathen. I find that a white clergyman might spend a lifetime among this people, and without the aid of faithful and unselfish catechists and native clergy, he would never be able to learn of their spiritual ailments and wants, that he might intelligently approach them and lead them to Jesus."

CHINA.

THE INDUSTRIAL SCHOOL.

IN St. Mary's Hall, Shanghai, Miss Dodson has been very desirous to establish an Industrial Department, and has made a beginning in this direction by interesting the girls to work in order to raise funds for the support of two day-schools and of a Bible-woman in the neighborhood of the city. The members of this Industrial Department, most of whom are members of the Pure in Heart Society also, embroider very nicely, and their handiwork is sold for the benefit of these schools. Mrs. Twing brought some of this work from China, and has been able to dispose of it to the amount of \$255.

Miss Dodson writes her on January 11th: "We are very proud to have made so much money by our Industrial School. If we can do as well every year I shall feel that my idea of an Industrial School will be carried out. I feel so much encouraged.

"School work has gone on nicely, the girls have been so good and helpful; but two of them have been very ill with typhoid fever since you left: the first in the Spring. With careful nursing for two months she recovered; the second died in December. She was ill only two weeks, and we did everything in our power to save her. She died on December 9th, a quiet, peaceful death. Mr. Pott came over and gave her the Holy Communion the night before. Her father, brother and sister (all Christians) were with her the night she died. Her brother asked her if she prayed; she answered that she prayed to God all the time, to forgive her sins, and receive her spirit. I think it has been a good thing for the girls, that we should have had such a peaceful, happy death among them. It was Tsir Yun; I think you have her name on your book of the 'China Branch of the Woman's Auxiliary.' She was my best and brightest pupil, and the one I intended for the Fong-ta school. It was her father's house we visited in Fong-ta. The school has not as yet been opened, and I am afraid now we cannot open it there, as we cannot put one of the girls there on account of there being a grown son in the family. Mr. Thomson

was out only a few days ago, and I talked it over with him. We both think it best, under the circumstances, to open the school nearer home; so I hope in my very next letter to tell you we have really begun. Mrs. Tsang and I want it in a village about two miles in the country from here. Our idea is to open the school, put in as a teacher one of our married girls whose husband is away in Tiensin, and put a Bible-woman to work with her, and as it is near we can visit it often; sometimes taking some of the older girls with us, and that will give them an insight into the work."

On February 18th Miss Dodson adds: "I want to thank you for helping St. Mary's girls in their little mission work. You succeeded far better in selling their embroidery than I dared to hope. We have enough money now to support the two day-schools and one Bible-woman for a year.

"Our *Kai-ding* school has done splendid work. I sent Mrs. Tsang up to examine the pupils just before Chinese New Year. There are eight little girls. They have learned to sing several of the chants very well, and can go through the morning service. Mrs. Tsang brought me down several samples of their sewing and knitting. The knitting was as well done as that done in St. Mary's. Mr. Pott expressed himself as delighted with the school. We have a nice little teacher there, one that I can trust. Next session we hope for more pupils. As everything in that place is in our hands, I see no reason why we should not have a big day-school there; everything points to it. If only some one would come out and overlook our woman's work; in fact, we must have some one!

"The new school that opens in a few days is about a mile and a half from St. John's. It is to be taught by the sister of the teacher in Kai-ding. She is a nice woman, and has been out of St. Mary's only a little over a year, so is fresh from her studies, and will do well by her pupils. I am putting in a Bible-woman to work with her, visiting among the parents of the children who come to the school. In this way I hope we may gain some influence over their home life."

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters**.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from February 1st,
to March 1st, 1894.

ALABAMA—\$4.12

Tuskaloosa—Christ Church, Domestic and Foreign..... 4 12

ALBANY—\$845.90

Albany—All Saints' Cathedral, Wo. Aux., for Indian work, South Dakota, \$10; Sp. for Bishop Leonard's work, Nevada and Utah, \$10; Sp. for St. John's College Building Fund, China, \$50; Sp. for Miss Carter's work, Minnesota, \$10..... 80 00
Holy Innocents', for "De Witt" (In Memoriam) scholarship, St. Paul's School, South Dakota..... 60 00
St. Paul's, Sp. for Bishop Wells, Spokane, \$30.57; "Paul Beck" scholarship, Bishop Boone Memorial School, Wuchang, China, \$50; "Pauline Beck Hewson" scholarship, St. John's Mission, Cape Mount, Africa, \$25..... 105 57
St. Peter's, Foreign, \$179.41; Sp. for Bishop Wells' work, Spokane, \$142.05; Wo. Aux., Miss Tweddle, Sp. for hospital work under Rev. E. N. Joyner, \$20; Wo. Aux., Sp. for hospital work under Rev. E. N. Joyner, \$25..... 366 46
Cairo—Calvary, General..... 10 00
Cooperstown—Christ Church, Domestic, \$1; Foreign, \$1..... 2 00
Essex—St. John's, General..... 1 25
Green Island—St. Mark's, Domestic, \$12.15; Foreign, \$10.80..... 22 95
Hudson—Christ Church, Wo. Aux., Sp. for Bishop Leonard's work, Nevada and Utah, \$5; Sp. for work under Archdeacon Joyner, \$10..... 15 00
Mechanicsville—St. Luke's, "Two Members," Colored..... 1 00
Middleville—Memorial, Colored..... 2 67
Troy—St. Luke's, Indian, \$2.80; Foreign, \$2.46..... 5 26
St. Paul's, Domestic, \$100; Foreign, \$50..... 150 00
Unadilla—St. Matthew's, Domestic, \$6.45; Foreign, \$5.08..... 11 53
Warrensburgh—Holy Cross, Domestic..... 12 21

ARKANSAS—\$3.35

Little Rock—Trinity Cathedral, Domestic.. 3 35

CALIFORNIA—\$6.00

Nordhoff—Mrs. Ellen Caldwell, Colored.... 1 00
Sierra Madre—A. E. Gresham, Colored.... 5 00

CENTRAL NEW YORK—\$566.04

Auburn—St. Peter's, Wo. Aux., Domestic, \$190; Sp. for Bishop Talbot, Wyoming

and Idaho, \$7.50; Sp. for Bishop Leonard, Nevada and Utah, \$2.50..... 200 00
New Berlin—St. Andrew's, Foreign..... 15 47
Oxford—"A. B. C.," Colored..... 20 00
Seneca Falls—Trinity Church, Domestic (additional), \$6; Foreign, \$98.22..... 104 22
Utica—Grace, Domestic, \$5; Foreign, \$221.35..... 226 35

CENTRAL PENNSYLVANIA—\$278.11

Altoona—St. Luke's S. S., Colored..... 5 00
Bethlehem—Trinity Church, General..... 50 63
Easton—Trinity Church, Foreign..... 13 00
Harrisburg—St. Stephen's S. S., Sp. for Utah scholarship..... 40 00
Mauch Chunk—St. John's, Foreign..... 10 00
Milford—Church of the Good Shepherd, Foreign..... 5 10
Philipsburg—Missionary Box No. 8,532, Foreign..... 8 31
Pittston (West)—Trinity Church, Colored..... 2 00
Reading—Selwyn Hall Chapel, Domestic, \$15.09; Foreign, \$23.98..... 39 07
"E. W. H.," for "E. W. H." scholarship, St. Paul's School, South Dakota..... 60 00
Wernersville—Mrs. C. W. Jordan, Wo. Aux., Domestic and Foreign..... 10 00
Wilkes Barre—St. Stephen's, Wo. Aux., Auxiliary Thank Offering, for sending Miss Woodruff to Africa..... 5 00
Miscellaneous—Central Pennsylvania Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota..... 30 00

CHICAGO—\$202.83

Algonquin—St. John's, Sp. for Good Physician Hospital, Columbia, South Carolina..... 4 95
Chicago—St. Mark's, Foreign..... 37 94
Trinity Church S. S., Wo. Aux., Sp. for support of child in St. Mary's Orphanage, China..... 30 00
"L.," for "Williams" (Advanced) scholarship, St. John's College, Shanghai, China..... 70 00
Mrs. J. S. Hall, Foreign..... 1 00
Dundee—St. James', Sp. for Good Physician Hospital, Columbia, South Carolina..... 7 15
La Grange—Emmanuel Church, Domestic, \$13.40; Foreign, \$13.40; Sp. for Bishop Barker, Western Colorado, \$25..... 51 80

COLORADO—\$1.50

Colorado City—St. Stephen's, Foreign..... 50
Manitou—St. Andrew's, Foreign..... 1 00

CONNECTICUT—\$2,088.40

<i>Ansonia</i> —Christ Church, Domestic, \$3.38; Foreign, \$3.....	6 38
<i>Birmingham</i> —St. James' S. S., Sp. for Colored work under Archdeacon Joyner.....	19 33
<i>Brookfield</i> —St. Paul's, Foreign.....	8 13
<i>Danielsonville</i> —St. Alban's Mission, Foreign.....	2 00
<i>Fairfield</i> —Archdeaconry, Wo. Aux., for travelling expenses of secretary, General.....	5 00
<i>Glastonbury</i> —St. James', Sp. for Mrs. Graves, for Mrs. Sowerby's babies, China.....	2 50
<i>Greenwich</i> —Christ Church, for salary and travelling expenses of Rev. H. Forrester, Mexico.....	7 00
<i>Hartford</i> —Christ Church, Sp. for Bishop Wells work, Spokane, \$50; for Bishop Bishop Brewer, Montana, at his discretion, \$201.90.....	251 90
Church of the Good Shepherd, Domestic (additional), \$1; Indian, \$50; Foreign, \$39.60; for Bishop Hare's Indian school, South Dakota, \$50.....	140 60
St. John's, Domestic, \$75; S. S., for "Rev. Dr. E. A. Washburn" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	115 00
Trinity Church, Foreign.....	1 35
Trinity College Chapel, Foreign.....	22 00
<i>Litchfield</i> —St. Michael's, Foreign.....	26 08
<i>Little Rock</i> —Trinity Church, for China.....	6 00
<i>New Canaan</i> —St. Mark's, "E. T.", Sp. for Bishop Brooks Memorial Chapel, Cuttington, Africa.....	1 00
<i>New Haven</i> —St. Paul's, Domestic, \$60; Estate of late Miss M. E. Baldwin, Domestic, \$15.....	75 00
Rev. W. E. Vibbert, Domestic.....	10 00
W. Palmer, Colored.....	1 25
"E., " Colored.....	1 00
<i>Norwalk</i> —Grace, Domestic.....	4 50
St. Paul's, "O., " Colored.....	20 00
"M. H. M., " Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5.....	20 00
Mary E. Pattison, Colored.....	1 00
<i>Norwich</i> —Trinity Church, Foreign.....	20 32
<i>Oakville</i> —Chapel, General.....	1 77
<i>Pomfret</i> —Christ Memorial Church, Colored, \$7.87; General, \$12.....	19 67
<i>Putnam</i> —St. Philip's, Colored.....	1 04
<i>South Glastonbury</i> —St. Luke's, \$3; S. S., 56 cts., Foreign.....	3 56
<i>South Norwalk</i> —Trinity Church, Junior Branch Wo. Aux., Sp. for Bishop Leonard, for Reno scholarship.....	14 00
<i>Southport</i> —Trinity Church, Foreign.....	5 00
<i>Tracy</i> —"A. Y. N., " Domestic and Foreign.....	6 00
<i>Waterbury</i> —St. John's, General, \$50; Sp. for Bishop Talbot, Wyoming and Idaho, \$154.28.....	204 28
<i>Wethersfield</i> —Trinity Church, Foreign.....	9 27
<i>Windsor</i> —Grace, Foreign.....	12 22
Miscellaneous—"A Friend," General.....	1,000 00
"E., " General, \$10; Sp. for Bishop Johnston, for his missionary clergy, \$20.....	30 00
"Twenty-nine Communicants," Colored.....	7 25
"F., " General.....	2 00

DELAWARE—\$9.89

<i>New Castle</i> —Immanuel Church, children, Sp. for St. Paul's College Building Fund, China.....	5 44
<i>Seaford</i> —St. Luke's, General.....	2 45
<i>Wilmington</i> —Mrs. N. Macfarland, Colored.....	2 00

EAST CAROLINA—\$5.72

<i>Edenton</i> —St. Paul's, Foreign.....	5 72
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EASTON—\$26.53

<i>Cecil Co. (Elkton)</i> —Trinity Church, General.....	14 77
<i>Kent Co. (Chester town)</i> —Emmanuel Church, General.....	5 00
<i>Queen Anne Co. (Centreville)</i> —St. Paul's, General.....	6 76

FLORIDA—\$6.03

<i>Fernandina</i> —St. Peter's, Wo. Aux., "Thank Offering," for China.....	6 03
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FOND DU LAC—\$7.55

<i>Oneida</i> —Hobart Church, Indian children, Wo. Aux., for St. Mary's Hall, Shanghai, China.....	2 55
<i>Plymouth</i> —Mr. J. W. Daw, Domestic, \$2.50; Foreign, \$2.50.....	5 00

GEORGIA—\$621.75

<i>Atlanta</i> —St. Luke's Cathedral, Wo. Aux., "Thank Offering," for China.....	84 60
<i>Augusta</i> —Church of the Good Shepherd, Wo. Aux., "Thank Offering," for China.....	28 00
St. Paul's, Wo. Aux., "Thank Offering," for China.....	43 75
<i>Cave Spring</i> —Church of the Good Shepherd, General.....	90
<i>Cartersville</i> —Ascension, General.....	2 15
<i>Cedartown</i> —St. James', General.....	1 35
<i>Marietta</i> —St. James', Wo. Aux., Sp. for J. C. Ambler, Japan.....	11 00
<i>Savannah</i> —Christ Church, "A Member," for Miss Sabine's salary, Alaska, \$400; "Four Walburg" scholarships, St. John's Mission, Cape Mount, Africa, \$100.....	500 00

INDIANA—\$17.68

<i>Fort Wayne</i> —Trinity Church, Wo. Aux., Sp. for Mrs. Barrett, St. John's School, Logan, Utah.....	10 00
<i>Goshen</i> —St. James', Wo. Aux., Colored.....	3 00
<i>Indianapolis</i> —Holy Innocents', Domestic.....	2 68
<i>Muncie</i> —Grace, Colored.....	2 00

KANSAS—\$6.20

<i>Minneapolis</i> —St. Peter's, General.....	6 20
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KENTUCKY—\$28.60

<i>Hopkinsville</i> —Grace, Colored.....	5 00
<i>Lee Co.</i> —St. Paul's Mission, General.....	3 10
<i>Louisville</i> —Calvary, Colored.....	6 00
St. Andrew's, "Friends," Colored.....	11 50
Trinity Church, Colored.....	1 50
<i>Versailles</i> —St. John's S. S., Colored.....	1 50

LONG ISLAND—\$1,388.55

<i>Astoria</i> —Sale of lace, Sp. for Miss Carter's Indian work, Minnesota.....	20 00
<i>Bay Ridge</i> —"Ladies," Sp. for Miss Carter's Indian work, Minnesota.....	5 00
<i>Brooklyn</i> —St. Ann's (of which Hon. Seth Low, \$150); Foreign, \$335.18; sale of lace, Sp. for Miss Carter's Indian work, Minnesota, \$28.....	363 18
St. Mark's Domestic and Foreign, \$20; China, \$5.....	25 00
St. Michael's, Sp. for St. John's College Building Fund, China, \$500; Sp. for Bishop Paddock, Olympia, \$50; Sp. for Bishop Walker, North Dakota, \$50; Sp. for Bishop Kendrick, New Mexico and Arizona, \$50; Sp. for Bishop Worthington, Nebraska, \$50; Domestic, \$5.65.....	705 65
Mrs. F. Ketcham, General.....	5 00
"Four Friends," Colored.....	1 00
Miss S. C. Mason, Colored.....	1 00
"Anonymous," Colored.....	5 00
<i>Cedarhurst</i> —Mrs. Jno. H. Clark, Colored, \$10; Domestic, \$25.....	35 00
<i>Flatbush</i> —St. Paul's, Domestic.....	123 30
<i>Garden City</i> —Cathedral of the Incarnation, Domestic.....	24 97
<i>Great Neck</i> —"Missionary Pocket," General.....	12 00
<i>Hempstead</i> —St. George's, Sp. for St. Paul's College Building Fund, Tokyo.....	16 05
<i>Istip</i> —"Offering," Sp. for Miss Carter's Indian Work.....	10 00
<i>Merrick</i> —Church of the Redeemer, Domestic.....	1 15
<i>Ravenswood</i> —St. Thomas', General.....	5 00
<i>Richmond Hill</i> —Resurrection, Sp. for Bishop Talbot, Wyoming and Idaho.....	20 25
Mrs. George Newcomer, Sp. for Bishop Talbot's work at St. Margaret's School, Idaho.....	10 00

LOUISIANA—\$55.85

<i>Lake Providence</i> —Grace, Domestic and Foreign.....	3 60
<i>New Orleans</i> —Annunciation, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	3 50
Christ Church, Wo. Aux., Colored, \$10; General, \$2.05; C. M. Pritchard Memorial, for Miss Suthon's salary, Japan, \$11.90.....	23 95
St. Paul's, Wo. Aux., C. M. Pritchard Memorial for Miss Suthon's salary, Japan.....	12 30
Trinity Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	6 50
<i>Williamsport</i> —St. Stephen's, Foreign.....	6 00

MAINE—\$10.00

<i>Houlton</i> —Church of the Good Shepherd, Wo. Aux., Domestic.....	10 00
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MARYLAND—\$2,089.18

<i>Anne Arundel Co. (Annapolis)</i> —St. Ann's, "Missionary Box," General.....	3 43
<i>(Annapolis)</i> —Miss Mary C. Johnson, Colored.....	50
St. James's Parish, St. James's, Foreign. (<i>Sudley</i>)—St. Mark's Chapel, Foreign.....	4 74
<i>Baltimore</i> —Grace, "Baptismal Offering," General, \$1; E. and M. and A. for "E. S. Hall" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., Foreign, \$5; through Grace Church, Mrs. James E. Clark, for "Wm. V. Clark" Memorial scholarship, St. John's School, Cape Mount, Africa, \$25 "Friends," Ascension, Colored.....	91 00
Mount Calvary, for Domestic and Foreign \$15.60; Sp. for Bishop Walker, North Dakota, \$18.13; Sp. for Bishop Barker, Western Colorado, \$35.83.....	2 85
St. Barnabas', Wo. Aux., for salary of Miss Ives, South Dakota.....	69 56
St. Bartholomew's, Sp. for Rev. J. A. Ingle, to purchase a church lot at Hankow, \$5; for Foreign and Domestic Missions, \$64.18.....	15 00
St. Peter's, Colored.....	60 18
"Frances Ridley Havergal" Circle of King's Daughters, Colored.....	12 00
Andrew J. Palmer, Jr., Colored, \$1.10; General, 50 cts.....	6 00
<i>Baltimore Co. (Catonsville)</i> —"Anonymous," Colored.....	1 60
<i>(Huntington)</i> —St. John's, Foreign.....	1 00
<i>(Cockeysville)</i> —Sherwood Parish, for Domestic and Foreign.....	8 59
D. C. (<i>Washington</i>)—Ascension, Domestic and Foreign.....	12 82
Epiphany, Alaska, \$60.81; Domestic, \$76.41; Sp. to furnish a room in St. Mary's Hall, Spokane, \$50; Sp. for Rev. P. McKim, Norfolk, Nebraska, to rebuild church, \$25; Sp. for Rev. F. W. Wey, East Newmarket, Md., to build a church, \$25; Foreign, \$76.25; Sp. for Brazil, \$12; Japan, \$10.50; China, \$1.25; Colored, \$40.....	105 65
<i>(Washington)</i> —St. John's, Sp. for Bishop Barker, Western Colorado, \$50; Sp. for Bishop Wells, Spokane, \$50; Sp. for Bishop Hare, South Dakota, \$100; Western Missions, \$1; Foreign, \$6.50; Domestic, \$33.50; Domestic and Foreign, \$513.53; Sp. for Bishop Talbot, Wyoming and Idaho, \$100; Sp. for Bishop Morris, Oregon, \$50; for Mr. Chapman's Work, Alaska, \$54.31.....	377 22
<i>(Washington)</i> —"A Friend," Sp. for Sibley Stone for Rev. Mr. Chapman's use.....	958 84
<i>(Washington)</i> —Mrs. Carter, Alaska.....	5 00
<i>(Washington)</i> —"L. E. V. B.," Colored.....	5 00
<i>(Washington)</i> —"M. H. L.," Colored.....	1 00
<i>(Washington)</i> —Colored.....	1 00
<i>Frederick Co. (Frederick)</i> —All Saints', Mr. M. L. Miller, Sp. for work at Hankow, China, at discretion of Rev. J. A. Ingle.....	10 00
<i>(Frederick)</i> —Chinese League, Sp. for Rev. J. A. Ingle, Hankow, China.....	200 00

<i>Harford Co. (Perryman)</i> —St. George's Parish, Foreign.....	2 00
<i>Prince George Co. (Collington)</i> —Holy Trinity Church, Domestic, \$6.25; Foreign, \$5.75.....	12 00
<i>(Bladensburg)</i> —Mr. B. O. Lowndes, General.....	1 00
<i>St. Mary's Co. (Mechanicsville)</i> —All Faith's, Wo. Aux., Sp. for support of "Hope" in Mrs. Potts' Orphanage, China.....	15 00
<i>Washington Co. (Hagerstown)</i> —St. John's, Domestic, \$2.50; General, \$27.94.....	30 44
"Anonymous," Colored.....	50
"L.," Wo. Aux., for "Rev. Geo. Murdock (In Memoriam) scholarship, St. Paul's School, South Dakota.....	60 00

MASSACHUSETTS—\$2,547.35

<i>Allston</i> —St. Luke's, Foreign.....	6 23
<i>Boston</i> —Emmanuel Church, Domestic, \$609.99; Sp. for St. Paul's College Building Fund, \$556.27.....	1,166 00
<i>(East)</i> —St. John's, Foreign.....	6 00
<i>(Charlestown)</i> —St. John's, Foreign.....	26 09
<i>(Jamaica Plain)</i> —St. John's, Domestic.....	32 65
St. Stephen's, Colored, \$25; Indian, \$25; Wo. Aux., for salary of Mrs. Payne, Virginia, \$10.....	60 00
Trinity Church, Mrs. Whitner's Bible Class, for "Trinity" scholarship, St. Mary's School, South Dakota, \$60; Robert Treat Paine, Esq., for Rev. Mr. Woo's salary, \$550; Wo. Aux., "A Member," Sp. for poor whites, under Rev. Mr. Rhodes, Cashier Valley North Carolina, \$1; S. S. Wo. Aux., "George M. Dexter Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25.....	636 00
"Anonymous," Colored.....	1 00
J. S. Fay, Domestic and Foreign, \$20; Colored, \$20; Indian, \$10.....	10 00
<i>Brookline</i> —St. Paul's Wo. Aux., salary of Mrs. Payne, Virginia.....	0
"Anonymous," Colored.....	1 00
Miss L. E. Wetmore, Colored.....	1 00
<i>Cambridge</i> —St. James', Wo. Aux., salary of Mrs. Payne, Virginia.....	5 00
St. John's Memorial Chapel, Wo. Aux., Indian, \$5.50; "George Zabriskie Gray," scholarship, St. Paul's School, South Dakota, \$60.....	65 50
<i>Cherry Valley</i> —St. Thomas', Wo. Aux., Sp. for Mrs. Brerley for Travellers' Rest.....	5 00
<i>Danvers</i> —Calvary, Foreign.....	7 41
<i>Dedham</i> —St. Paul's, Domestic.....	9 75
Miss Philomela Hunt, General.....	10 00
<i>Dorchester</i> —St. Mary's, Wo. Aux., salary of Miss Mailes, Japan.....	10 00
<i>Falmouth</i> —St. Barnabas' (of which Mr. E. Pierson Beebe, \$100), General.....	163 67
<i>Lawrence</i> —Grace, Foreign.....	30 06
<i>Lynn</i> —Church of the Incarnation S. S., General.....	4 32
<i>Malden</i> —St. Paul's, Wo. Aux., salary of Mrs. Payne, Virginia.....	3 00
<i>Marblehead</i> —St. Michael's, Foreign.....	5 25
<i>New Bedford</i> —Grace, Wo. Aux., salary of Miss Mailes, Japan, \$10; "A Member In Memoriam," Miss Muir's Mission School, Athens, Greece, \$10.....	20 00
<i>Salem</i> —St. Peter's, General.....	37 66
<i>Springfield</i> —Christ Church, Wo. Aux., "A Member," Sp. for Bishop Wells of Spokane, \$25; Sp. for Bishop Gray, Southern Florida, \$25.....	50 00
<i>Stockbridge</i> —St. Paul's, Domestic.....	15 00
<i>Watertown</i> —Church of the Good Shepherd, Monthly Mission service, Japan.....	1 00
<i>West Gardner</i> —St. Paul's, Wo. Aux., salary of Miss Mailes, Japan.....	4 00
<i>Williamstown</i> —St. John's, General.....	3 00
<i>Worcester</i> —All Saints', Wo. Aux., "Hannah K. Tiffany," scholarship, \$25; "Eliza A. Vinton," scholarship, \$25; St. John's Mission, Cape Mount, Africa, Branch of Wo. Aux., Sp. for Domestic Contingent Fund, for purchase of stove for Rev. Mr. Phelps.....	1 50
Five Sisters, Wo. Aux., "Caroline Prentice Sanger," Memorial scholarship.....	

Eliza F. Drury station, Africa.....	25 00	Norwood—Holy Communion, General, \$18	
"Friends," Wo. Aux., Sp. support of		Sp. for Bishop of Arizona, \$18.....	36 00
baby in St. Mary's Orphanage, Shang-		Nutley—Grace, Domestic, \$16.35; Foreign,	
hai, China.....	30 00	\$16.35.....	32 70
MICHIGAN—\$142.97		Orange (South)—Holy Communion, Do-	
Ann Arbor—St. Andrew's, Wo. Aux., "J.		mestic, \$47.25; General, \$27.25; Wo.	
B. Harris Memorial," scholarship, St.		Aux., Sp. for scholarship in Girls'	
John's College, Shanghai, China, \$3; Sp.		School, Salt Lake City, Utah, \$50.....	124 50
for Foreign Missionaries' Insurance		Paterson—St. Paul's, Foreign.....	33 55
Fund, \$2.50.....	7 50	Branch Wo. Aux., Sp. for Rev. E. N.	
† Detroit—St. John's, Wo. Aux., Sp. for For-		Joyner's Hospital, Columbia, South	
eign Missionaries' Insurance Fund.....	5 00	Carolina.....	50 00
St. Mary's Chapel, Domestic, \$18.86; For-		NEW HAMPSHIRE—\$345.85	
eign, \$28.40.....	47 26	Concord—Chapel of St. Paul's School, Do-	
St. Paul's, Mrs. Hoyt, Wo. Aux., "J. B.		mestic, \$100; China, \$100.....	200 00
Harris Memorial," scholarship, St.		Keene—Rev. Dr. E. A. Renouf, Domestic,	
John's College, Shanghai, China.....	1 00	\$15; Indian, \$15; Alaska, \$15; Foreign,	
Children's Mass Meeting, General.....	20 21	\$15; Mrs. E. A. Renouf, Domestic, \$10;	
† Jackson—St. Paul's, Domestic, \$37; For-		Indian, \$10; Alaska, \$10; Foreign, \$10;	
eign, \$25.....	62 00	Sp. for Rev. Mr. Chapman, Alaska, \$5;	
MILWAUKEE—\$38.08		Sp. for Rev. Mr. Prevost, Alaska, \$5;	
Delavan—Christ Church, S. S., Colored...	8 03	Sp. for Dr. Driggs, Alaska, \$5.....	115 00
Downsville—Mrs. John Kyle, Colored.....	1 00	Lancaster—St. Paul's, Foreign.....	3 20
Hartland—Grace S. S., Colored.....	1 00	Nashua—Church of the Good Shepherd,	
Janesville—"Anonymous," Colored.....	1 00	Domestic, \$3.80; Foreign, \$10.85.....	14 65
La Crosse—St. Peter's, Colored.....	30	Plainfield—"E. R. T.," Colored.....	1 00
Menominee—Grace, Foreign.....	2 00	Branch, Thank Offering of Wo. Aux. for	
Mrs. E. B. Bundy, Colored.....	1 00	sending out new missionaries to Africa	
Onalaska—St. Paul's, Colored.....	70	"Small Mission," Colored.....	2 00
Racine—St. Luke's Parish, Foreign.....	10 00	NEW JERSEY—\$604.44	
Sharon—St. Mary's Mission, Foreign.....	2 00	Burlington—D. A. Kelley, Colored.....	1 00
Sussex—St. Alban's, Domestic, \$6.48; For-		Camden—St. Paul's, "A Member," Col-	
eign, \$4.57.....	11 05	ored, \$25; Sp. for Bishop Wells, Spo-	
MINNESOTA—\$101.66		kane, \$25; Wo. Aux., Sp. for "Dr. T.	
Cannon Falls—Miss H. A. Love, Colored..	2 00	A. Tidball" scholarship in Rev. Mr.	
Chapman's—Mission, General.....	1 20	Kinsolving's Mission, Brazil, \$40.....	90 00
Crookston—Christ Church, General.....	4 65	Mr. Shubrick, Sp. for Miss Carter's In-	
Duluth—St. Paul's, Sp. for Bishop Brewer,		dian work, Minnesota.....	15 00
Montana.....	28 00	Elizabeth—Grace, Foreign.....	4 68
Faribault—Seabury Divinity School, Breck		Trinity Church, Sp. for Bishop Talbot,	
Missary Society, Colored.....	10 00	Wyoming and Idaho, \$50; S. S., for	
Red Wing—Christ Church, Indian.....	5 30	"Amelia Hamilton McAllister" schol-	
Richwood—Holy Apostles, Japan.....	3 26	arship, St. Mary's Hall, Shanghai,	
Wells—Parish of the Nativity, Colored.....	14 80	China, \$20.....	70 00
Branch of Wo. Aux., Sp. salary of Miss		Lakewood—All Saints' Memorial, Domes-	
Colby, White Earth, Minnesota, \$16.25;		tic, \$100; Foreign, \$20; Sp. for Miss	
Sp. for Bishop Graves' work, The		Carter's Indian work, Minnesota (of	
Platte, \$8.10; Sp. for Bishop Barker's		which from sale of lace, \$82.35), \$94.35..	214 35
work, Western Colorado, \$8.10.....	32 45	Mrs. L. B. Baird, Sp. for Miss Carter's	
MISSISSIPPI—\$15.00		Indian work, Minnesota.....	100 00
Oxford—St. Peter's, Sp. for "Bishop		Merchantville—Grace, Wo. Aux., General	6 00
Thompson," scholarship, Bishop Boone		Moorestown—Trinity Church, Sp. for Bishop	
Memorial School, Wuchang, China.....	15 00	Wells, Spokane.....	10 00
MISSOURI—\$245.63		Plainfield—Grace Church Guild, for	
Clarksville—Family Missionary Box, \$2,863,		"Agnes Waterbury Redman Memo-	
General.....	11 42	rial" scholarship, St. Mary's School,	
Cuba—St. Andrew's, General.....	1 80	South Dakota.....	60 00
Rolla—Christ Church, Domestic.....	3 20	Princeton—Trinity Church, Indian, \$6.67;	
St. James—Trinity Church, General.....	1 25	"A Member," Colored, \$1.....	7 67
St. Louis—Christ Church Cathedral, For-		Riverton—Christ Church, Indian.....	7 35
eign.....	156 41	Salem—St. John's, Wo. Aux., for Bishop	
Holy Communion, Foreign.....	31 30	Odenheimer, Trinity School, Tokyo,	
St. Mark's Memorial Church, Foreign,		Japan.....	5 00
\$10.25; Colored, 50 cts.....	10 75	South Amboy—Christ Church, Foreign.....	11 39
Trinity Church, "A Member," Domestic,		Trenton—John Kerby, Colored.....	1 00
\$5; Foreign, \$5.....	10 00	Westfield—H. W. Greene, Colored.....	1 00
Branch of Wo. Aux., Thankoffering,		NEW YORK—\$19,595.07	
Africa.....	20 00	Calicoon—St. James', Colored.....	2 00
NEBRASKA—\$200.07		Castleton—St. Mary's, Domestic, \$25.65;	
Omaha—St. Matthias', Branch Wo. Aux.,		Wo. Aux., for Africa, \$3; "Staten	
Sp. for Bishop Graves' work in the Dio-		Island No. 1 and 2" scholarships, St.	
cese of The Platte.....	100 00	John's Mission, Cape Mount, Africa,	
Trinity Church Cathedral, Domestic, \$45;		\$12.....	40 65
Foreign, \$30.07; Wo. Aux., Domestic,		Clifton—St. John's, Wo. Aux., for "Staten	
\$25.....	100 07	Island No. 1 and 2" scholarships, St.	
NEWARK—\$473.91		John's Mission, Cape Mount, Africa,	
Montclair—St. Luke's, Foreign, \$147.16;		\$6.75; for work in Africa, \$4.....	10 75
"A Member," for "Mary Lawrence		Irrington—St. Barnabas', "A Member,"	
Carter" scholarship, Female Orphan		Domestic, \$50; Foreign, \$25.....	75 00
Asylum, Cape Palmas, Africa, \$50.....	197 16	New Rochelle—Trinity Church, Wo. Aux.,	
		Woman's Missionary Society, Sp. for	
		Mrs. Brierley's house, Africa, \$40;	
		through Wo. Aux., for "Helen Albro"	
		scholarship, St. Augustine's School,	
		near Monrovia, Africa, \$25.....	65 00
		New Brighton—Christ Church, Wo. Aux.,	

for "Staten Island No. 1 and 2" scholarship, St. John's Mission, Cape Mount, Africa, \$13.75; for work in Africa, \$4; Sp. for St. Paul's College Building Fund (of which Miss L. Brown, \$50), \$51.....	68 75	Williams, in Mrs. Brierley's School, Africa, \$40.....	1,700 94
<i>New York</i> —Annunciation, Foreign.....	24 45	Trinity Church, Mrs. A. A. Moran, Domestic.....	50 00
Ascension, Domestic and Foreign, \$539.39; Sp. for the Swedish Mission, Minneapolis, Minnesota, \$100; Mrs. Newbold, through Wo. Aux., Sp. for Bishop Ferguson, Africa, \$15; Miss M. Collins, Domestic, \$25; Foreign, \$25; Sp. for Bishop Whipple's Indian work, Minnesota, \$3.....	707 39	Trinity Chapel, Domestic, \$844; through Niobrara League, for Miss Francis' salary, South Dakota, \$65; Miss Babcock, for "Rev. C. T. Olmsted" (Divinity) scholarship, St. John's College, Shanghai, China, \$25.....	934 00
Calvary, Foreign Committee, for Rosa Sayres Memorial School, Shanghai, China, \$80.95; Wo. Aux., Sp. for life insurance of Bishop Schereschewsky, \$79.16	160 11	Transfiguration, thro' Niobrara League, for "Emily Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60; "George L. Williams" scholarship, St. Elizabeth's School, South Dakota, \$60; for Mission at Chateau Creek, \$100.....	220 00
Calvary Chapel, Domestic, \$24.96; Foreign, \$30.78; Sp. for Rev. Mr. Chapman, Alaska, \$5; Sp. for Rev. A. B. Clark, \$5.....	65 74	"H." Domestic.....	2,500 00
Grace, Colored, \$339.88; for Mr. Yumada's education, Trinity School, Tokyo, Japan, \$50 (last payment); Mrs. W. H. Bradford, Domestic, \$10; Foreign, \$10; through Niobrara League, toward salary of teacher, \$210; Mrs. W. M. Kingsland, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., for "Grace Church" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Catherine L. Wolfe Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	729 83	"H." Foreign.....	2,500 00
Holy Apostles', "A Member," for "Cornelia Prime B" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; "Edmund Lincoln B" scholarship, Bridgman Memorial School, Shanghai, China, \$50; for salary of Rev. Mr. Forrester, Mexico, \$20; "A Member," through Niobrara League, for "R. C. Rogers" scholarship, \$60; "J. P. Lundy" scholarship, \$60, both in St. Mary's School, South Dakota; thro' Wo. Aux., Sp. for Bishop Thomas, Kansas, \$10.....	250 00	Mrs. Julia Merritt, Domestic, \$500; Colored, \$300; Foreign, \$200.....	1,000 00
Holyrood Chapel, Indian.....	4 80	"R. E. H." Domestic, \$250; Foreign, \$250.....	500 00
Holy Trinity Church, Young Woman's Missionary Band, for "Warren" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan.....	35 00	Mrs. M. E. Edgar, for "James A. Edgar" (In Memoriam) (Medical) scholarship, St. John's College, Shanghai, China, \$100; "Edward Coe Edgar" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60.....	160 00
Incarnation, Domestic, \$575.65; Foreign, \$695.55.....	1,271 20	A Member of Wo. Aux., toward Thank Offering Fund, for a teacher in Africa.....	100 00
St. Agnes' Chapel, Domestic.....	118 47	Mrs. J. Bayard Cutting, Sp. for Miss Carter's lace work, Minnesota.....	100 00
St. Ann's, Domestic, \$3; Colored, \$1; Foreign, \$8; Domestic and Foreign, \$166.38.....	178 38	Collection at Annual Meeting of New York Branch Wo. Aux., Sp. for Mrs. Brierley's house, Africa.....	81 12
St. Augustine's Chapel, Domestic.....	4 09	Misses Collins, for "Mary A. E. Twigg" scholarship, St. Mary's School, South Dakota.....	60 00
St. Bartholomew's, Foreign, \$3,198.48; through Niobrara League, Mrs. N. E. Ten Broeck, for "Ten Broeck Memorial" scholarship, \$60; Miss E. A. Prall, for "Bishop Hare" scholarship, \$60, both in St. John's School, South Dakota; Wo. Aux., for "Lemuel Cooke" scholarship, St. John's College, Shanghai, China, \$60; "Maria Banyer" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for Mrs. Brierley's School Building Fund, Africa, \$50.....	3,453 48	"M. E." General.....	50 00
St. George's, Domestic, \$581.61; Foreign, \$561.06.....	1,142 67	The Rev. Dr. J. S. Spencer, General.....	30 00
St. James', Domestic, \$445.42; Sp. for Bishop Talbot, Wyoming and Idaho, \$242.50.....	687 92	Miss Alice Jay, Sp. for Miss Carter's lace work, Minnesota.....	25 00
St. John Evangelist S. S., Missionary Society, for "Walter Jordan" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	"W." Domestic.....	25 00
St. John's, Domestic.....	138 95	Young Woman's Home, penny collection, for "Rev. Henry Marsh Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
St. Thomas', Colored, \$333.50; Indian, \$307.44; Mite Chest No. 20, 164, Domestic, \$20; Foreign, \$1,000; Young Woman's Missionary Society, Foreign Branch, Sp. for education of Cietta		Member of Wo. Aux., Thank Offering, for assistance to Miss Dodson, China.....	20 00
		(Riverdale) — C. H. P. Babcock, General..	20 00
		Society of Busy Workers, Sp. for Bishop Walker, North Dakota, for the Turtle Mountain Indians.....	8 00
		"Anonymous," Sp. for the personal benefit of Rev. E. R. Woodman, Japan.....	6 84
		"H. L. W.," Wo. Aux., Thank Offering, for assistance to Miss Dodson, China, \$2.50; for woman teacher, Alaska, \$2.50	5 00
		"A Friend," General.....	5 00
		W. Everitt, Mite Box, General.....	2 50
		"A Friend," Colored.....	1 00
		"Four Communicants," Colored.....	1 00
		S. S. Tackler, Colored.....	1 00
		"C. P. I.," Colored.....	1 00
		"Anonymous," Colored.....	1 00
		"Anonymous," Colored.....	1 00
		Nyack—Grace, Class of Girls, Sp. for Bishop McKim, Japan.....	35 98
		Poughkeepsie—Christ Church, St. Paul's and Holy Comforter, for assistance to Miss Dodson, China.....	59 23
		St. Paul's, Domestic, \$38.42; Foreign, \$38.41.....	76 83
		Richmond—St. Andrew's, Wo. Aux., for "Staten Island No. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa, \$9; for work in Africa, \$3.....	12 00
		West Brighton—Ascension, Wo. Aux., for "Staten Island No. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa, \$8.50; for work in Africa, \$8.50...	17 00
NORTH CAROLINA—\$41.42			
		Nonah—St. John's, Colored.....	85
		Pittsboro—St. Bartholomew's, Colored.....	8 00
		Raleigh—Christ Church, Mite Chest, Domestic.....	23 20
		Church of the Good Shepherd, for Alaska St. Augustine's School, Junior Aux., Sp. for sewing-school at Anvik, Alaska.....	9 37
			5 90

OHIO—\$54.93

<i>East Cleveland</i> —St. Paul's, Colored, \$2.06; Foreign, \$3.41	5 47
<i>Sandusky</i> —Grace, Foreign	9 13
<i>Toledo</i> —Trinity Church, Sp. for Bishop Talbot, Wyoming and Idaho, for Diocesan work	40 33

OREGON—\$35.61

<i>Astoria</i> —Grace, Junior Aux., Colored	6 38
<i>Oregon City</i> —St. Paul's, Domestic	3 15
<i>Portland</i> —St. David's, Domestic, \$9.80; Foreign, \$11.75	21 55
St. Stephen's, Foreign	4 55

PENNSYLVANIA—\$5,625.87

<i>Andalusia</i> —Church of the Redeemer S. S.*	5 06
<i>Bala</i> —St. Asaph, Domestic	65 16
<i>Bristol</i> —St. James' the Greater S. S.*	20 15
<i>Bryn Mawr</i> —Church of the Redeemer S. S.* \$30.61; Wo. Aux., salary of Miss Mailes, Japan, \$10; Sp. for Foreign Insurance Fund, \$4; Junior Aux., Sp. for Mr. Wilmer, for a bed in Orphanage, \$10; Sp. for Miss Marston, India, \$5; Sp. for Miss Bull, Japan, \$6; Sp. for Foreign Insurance Fund, \$2	67 61
<i>Collingdale</i> —Trinity Mission S. S.*	3 00
<i>Conshohocken</i> —Calvary S. S.*	11 90
<i>Eddington</i> —Christ Church, Wo. Aux., Sp. for Foreign Insurance Fund, \$2; S. S.* \$6	8 00
<i>Eden</i> —St. James' Chapel S. S.*	2 08
<i>Hulmeville</i> —Grace S. S.*	2 29
<i>Jenkintown</i> —Church of Our Saviour, Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan	5 00
<i>Lower Merion</i> —"A," (In Memoriam) Indian	20 00
<i>Paoli</i> —Church of the Good Samaritan, Colored	3 50
<i>Philadelphia</i> —Advent S. S.*	11 19
Advocate (Memorial) Sp. for Bishop Barker, Western Colorado	18 97
(<i>Lower Dublin</i>)—All Saints', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; S. S.* \$5	7 00
(<i>Germantown</i>)—Calvary, Domestic, \$155.50; S. S.* \$24.11; Wo. Aux., "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$1; for support of Bible Reader under Mr. Partridge, China, \$25	205 61
Calvary Monumental, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$1; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$2	3 00
Christ Church, Indian Hope Association, Indian	23 00
(<i>Germantown</i>)—Christ Church, Wo. Aux., salary of Miss Mailes, \$3; Sp. for Foreign Missionaries' Insurance Fund, \$2; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$4.50; S. S.* \$17.89	27 39
Christ Church Hospital, Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China	1 00
Covenant, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4; Indian Hope Association, Indian, \$12	16 00
Crucifixion S. S.*	3 00
(<i>Holmesburg</i>)—Emmanuel Church S. S.*	17 26
Epiphany S. S.*	25 00
Grace, Sp. for Bishop Hare, South Dakota, \$14; Sp. for Bishop Talbot, Wyoming and Idaho, \$14; Wo. Aux., salary of Miss Mailes, Japan, \$25; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$12.88; "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, \$5; S. S.* \$25	95 88
(<i>Mt. Airy</i>)—Grace S. S.*	38 71
Church of the Good Samaritan S. S.*	3 03
Church of the Good Shepherd S. S.*	5 00
Holy Apostles, Wo. Aux., salary of Miss Mailes, Japan, \$8; "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan, \$3; S. S.* \$70.79	81 79
Church of the Holy Comforter Memorial	

S. S.*	33 84
(<i>Tacony</i>)—Holy Innocents S. S.*	2 00
Holy Trinity Church S. S.* \$50; Indian Hope Association, Indian, \$86; King's Sons and Daughters, Wo. Aux., support of Bible Reader in China, \$25	161 00
Holy Trinity Memorial Chapel S. S.*	19 79
Incarnation S. S.*	25 08
L'Emmanuel Church S. S.*	7 50
Church of the Mediator, Wo. Aux., salary of Miss Mailes, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$2; "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan, \$15; S. S.* \$103.29	130 29
Church of the Messiah, Foreign, \$4; S. S.* \$3.47	7 47
Nativity S. S.*	12 50
St. Andrews, Foreign, \$109.53; Mexican, \$12.90; "Missionary Society," Africa, \$25; S. S., "W. F. Paddock" scholarship, St. John's Mission, Cape Mount, Africa, \$25; \$13.31; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2	192 74
(<i>West</i>)—St. Andrew's S. S.* \$20; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4	24 00
St. Barnabas' S. S.*	2 51
(<i>Kingston</i>)—St. Barnabas', "Bishop Whipple" scholarship, \$30; "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota	60 00
(<i>Manayunk</i>)—St. David's S. S.*	48 69
St. James', Sp. for Bishop Barker, Western Colorado, \$26; Domestic, \$383.88; Foreign, \$223.50; Colored, \$164; Indian Hope Association, Indian, \$25; Wo. Aux., "Francesco" scholarship, Boys' High School, Cuttington, Africa, \$15; S. S.* \$55.16	892 54
(<i>No. Liberties</i>)—St. John's S. S.*	5 00
St. John Chrysostom, Sp. for Nashota House, Wisconsin, \$10; China, \$10	20 00
St. Jude's S. S.*	7 71
St. Luke's, for Wyoming and Idaho	50 00
(<i>Bustleton</i>)—St. Luke's the Beloved Physician S. S.*	7 57
(<i>Germantown</i>)—St. Luke's, Foreign, \$191.04; Wo. Aux., Sp. for "St. Luke's Germantown" scholarship in Orphanage, Osaka, Japan, \$25	216 04
St. Mark's, Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$2.50; Indian Hope Association, Indian, \$15; "Julia N. Vibbert" scholarship, St. John's School, South Dakota, \$60	77 50
(<i>Frankford</i>)—St. Mark's S. S.* \$25.91; Indian Hope Association, Indian, \$54.40	90 41
St. Mary's, Wo. Aux., salary of Miss Mailes, Japan, \$5; Indian Hope Association, Indian, \$10	15 00
(<i>West</i>)—St. Mary's S. S.* \$23.61; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2	25 61
St. Matthew's S. S.*	61 40
St. Paul's (Memorial), Foreign	5 07
(<i>West</i>)—St. Paul's, Sp. for Bishop Brewer, Montana	5 01
(<i>Chestnut Hill</i>)—St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; "Francesco" scholarship, High School, Cuttington, Africa, \$25; "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, \$15	42 00
St. Peter's, Domestic, \$646.92; Foreign, \$340.30; S. S.* \$23.34; Indian Hope Association, Indian, \$67	1,079 56
(<i>Germantown</i>)—St. Peter's, Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$30; Sp. for Foreign Missionaries' Insurance Fund, \$2; S. S., "St. Peter's" scholarship, High School, Cuttington, Africa, \$40; Indian Hope Association, "H. H. Houston" scholarship, St. Mary's School, South Dakota, \$60	132 00
St. Stephen's, Wo. Aux., for salary of Miss Mailes, Japan, \$10; "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan, \$5	15 00

(<i>Manayunk</i>)—St. Stephen's S. S.*.....	8 49	Sp. for Bishop Talbot, Wyoming and Idaho, \$3; Colored, \$297.80; Indian, \$193.40; Foreign, \$640.50; Mexico, \$18.60, 2,071 48
St. Simeon's S. S.*.....	20 00	St. Stephen's, Domestic, \$428.49; Foreign, \$292.86; Colored, \$89.10; Wo. Aux., "Carrington" (In Memoriam), scholarship, St. John's School, Cape Mount, Africa, \$25.....
(<i>Roxborough</i>)—St. Timothy's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00	Mr. John Nicholas Brown, Alaska.....
Church of the Saviour, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; for salary of Miss Mailes, Japan, \$2; King's Daughters, Sp. for Bishop Ferguson's rescue work, Africa, \$5.....	9 00	Mrs. E. A. Gammell, Branch of Wo. Aux., "Harriet Ives," scholarship, Jane Bohlen School, Wuchang, China, \$40; "Harriet Ives," scholarship, Boys' High School, Cuttington, Africa, \$40.....
(<i>Southwark</i>)—Trinity Church S. S.*.....	17 55	
Zion S. S.*.....	66 00	
(<i>Germantown</i>)—"Ladies," Colored.....	2 10	
Episcopal Hospital Mission S. S.* \$25; Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan, \$2.....	27 00	
Boys of the Educational Home*.....	7 50	
Tuesday Missionary Class, Wo. Aux., for sending of Rev. J. Davis to Japan.....	200 00	
Miss Stelle's Bible Class, "Wo. Aux. Thank Offering" for sending of Miss Woodruff to Africa.....	55 00	
"Girls of the Church Home".....	7 50	
Miss J. Wood (of which from sale of lace \$12) Sp. for Miss Carter's Indian Work.....	32 00	
Miss Edith Cox, Sp. for Miss Carter's Indian Work.....	6 00	
Mrs. Jas. Harris and son, Colored.....	50 26	
Miss E. S., Colored.....	10 00	
"E. Satterfield," Colored.....	7 00	
"Mrs. W. A. Dick," Colored.....	5 60	
"Rev. Alfred L. Elwyn," for support of "M. M. E." (Memorial) scholarship, St. Elizabeth's School, South Dakota.....	60 00	
"Miss E. N. B.," "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00	
"B. A.," Mexico.....	200 00	
"Family of four," Colored.....	1 00	
Cash, Wo. Aux., "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa.....	10	
"Anonymous," Colored.....	1 00	
<i>Radnor</i> —St. Martin's, Domestic, \$22.95; Foreign, \$17.45; Sp. for Bishop Johnston, Western Texas, \$4; S. S.,* \$6.71.....	51 11	
<i>Wayne</i> —St. Mary's, Wo. Aux., for "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa.....	2 00	
<i>Westchester</i> —Holy Trinity Church, Domestic and Foreign, \$108.54; S. S., Domestic, \$20.80. Foreign, \$20.80; * \$17.75.....	167 89	
<i>Miscellaneous</i> —Branch of Foreign Committee, Wo. Aux., Sp. for "Philadelphia Room" in Mrs. Brierley's School, Cape Mount, Africa, \$164.50; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$17.54; Sp. for Bishop Graves' robes, China, \$50; for salary of Miss Mailes, \$27.....	259 02	
Branch of Domestic Committee, Wo. Aux., for trained nurse for Alaska.....	55 00	
PITTSBURGH—\$333.99		
<i>Allegheny</i> —Emmanuel Church, Wo. Aux., for salary of Miss Goepf, Japan, \$12.50; Sp. for Foreign Missionaries' Insurance Fund, \$12.50.....	25 00	
<i>Erie</i> —St. Paul's Parish, Domestic.....	26 46	
<i>Pittsburgh</i> —Calvary, Foreign.....	197 53	
St. Andrew's, Foreign, \$50; Sp. for Brazil, \$10.....	60 00	
St. Peter's, Wo. Aux., for salary of Miss Goepf, Japan, \$12.50; Sp. for Foreign Missionaries' Insurance Fund, \$12.50.....	25 00	
QUINCY—\$10.20		
<i>Knoxville</i> —Miss Betty V. Bullock, Colored.....	5 10	
<i>Rock Island</i> —Trinity Parish, St. Paul's Missionary Guild, General.....	5 10	
RHODE ISLAND—\$3,235.12		
<i>Lonsdale</i> —Christ Church, Foreign.....	48 19	
<i>Providence</i> —St. John's, Domestic, \$903.18; Sp. for Bishop Whipple, Minnesota, \$15;		
Sp. for Bishop Talbot, Wyoming and Idaho, \$3; Colored, \$297.80; Indian, \$193.40; Foreign, \$640.50; Mexico, \$18.60, 2,071 48		
St. Stephen's, Domestic, \$428.49; Foreign, \$292.86; Colored, \$89.10; Wo. Aux., "Carrington" (In Memoriam), scholarship, St. John's School, Cape Mount, Africa, \$25.....	885 45	
Mr. John Nicholas Brown, Alaska.....	200 00	
Mrs. E. A. Gammell, Branch of Wo. Aux., "Harriet Ives," scholarship, Jane Bohlen School, Wuchang, China, \$40; "Harriet Ives," scholarship, Boys' High School, Cuttington, Africa, \$40.....	80 00	
SOUTH CAROLINA—\$153.20		
<i>Baykins</i> —"In His Name," Colored.....	1 00	
<i>Charleston</i> —Grace, Foreign, \$34.96; Alaska, \$24.04.....	59 00	
<i>Columbia</i> —St. Luke's, Alaska.....	2 70	
Trinity Church, Domestic, \$5; Foreign, \$70; Alaska, \$10.50.....	85 50	
Dr. and Mrs. Gregory, Alaska.....	5 00	
SOUTHERN OHIO—\$466.41		
<i>Chillicothe</i> —St. Paul's, Wo. Aux., Foreign, \$5.30; General, \$10.60.....	15 90	
<i>Cincinnati</i> (Walnut Hills)—Advent, Wo. Aux., Sp. for Rowland Hall, Utah.....	5 00	
(<i>Clifton</i>)—Calvary Sp. for Bishop Kendrick, New Mexico and Arizona, \$10; Sp. for Rowland Hall, Utah, \$5; Sp. for Bishop Talbot's work, Wyoming and Idaho, \$10; Sp. for "Nancy J. Sherlock," scholarship, St. Margaret's School (In Memoriam), Boise City, Idaho, \$40; Sp. for "Calvary Church" scholarship, St. Margaret's School, Boise City, Idaho, \$40; Sp. for Bishop Barker, Western Colorado, for club room, \$10.....	115 00	
Christ Church, Foreign, \$41.28; Colored, \$44.54.....	85 82	
Emmanuel Church, Foreign.....	2 50	
(<i>Walnut Hills</i>)—Epiphany, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	5 00	
(<i>Avondale</i>)—Grace, Foreign, \$30; "Kate Blake" scholarship, St. John's School, Cape Mount, Africa, \$25.....	55 00	
(<i>Mt. Auburn</i>)—Church of Our Saviour, Thos. H. C. Allen, Sp. for Bishop Kendrick, Mex Mexico and Arizona, \$50; Working Band, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for salary of lace teacher, Minnesota, \$5.....	60 00	
St. Luke's, Rev. Mr. Brown, Wo. Aux., Sp. for Bishop Barker, Western Colorado, for club room.....	5 00	
Church of the Good Shepherd, Rev. Mr. Graham, Wo. Aux., Sp. for Bishop Barker, Western Colorado, for club room.....	10 00	
<i>Circleville</i> —St. Phillips, Wo. Aux., Sp. for Bishop Barker, Western Colorado, for club room.....	10 00	
<i>Columbus</i> —Trinity Church, Wo. Aux., Sp. for Bishop Barker, Western Colorado, for club room, \$10; Sp. salary of lace teacher, Minnesota, \$40.....	50 00	
<i>Delaware</i> —St. Peter's, Rev. Mr. Marshall, Wo. Aux., Sp. for Bishop Barker, Western Colorado, for club room.....	5 00	
<i>Ironton</i> —Christ Church, Wo. Aux., Domestic, \$2. Foreign, \$2.....	4 00	
<i>Lancaster</i> —St. John's, Indian, \$4.19; Mrs. Reese, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$10.....	14 19	
<i>Marietta</i> —St. Luke's, Young Ladies, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Rowland Hall, Utah, \$1.....	6 00	
<i>Springfield</i> —Christ Church, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$1; Sp. for Bishop Brooke, Oklahoma, \$2; Sp. for "Rev. Edw. H. Cumming," scholarship, Utah, \$10.....	13 00	
Heavenly Rest, Wo. Aux., Sp. for Bishop Barker, Western Colorado, for club room.....	5 00	

* Special for Bishop A. Leonard, Nevada and Utah for church at Elko.

SOUTHERN VIRGINIA—\$166.05

<i>Augusta Co. (Staunton)</i> —Emmanuel Church, Members, Alaska, \$2.05; Colored, (of which seven communicants, \$2), \$5..	7 05
<i>Trinity Church S.S., Sp. for "Conway Mc-N. Whittle" scholarship (Preparatory), St. John's College, Shanghai, China,...</i>	20 00
<i>Amelia Co. (Mattoaz)</i> —"Miss M. M. B.," Sp. for the Japan Earthquake Orphans	1 00
<i>Bath Co. (Warm Springs)</i> —Mrs. Anderson, Colored.....	1 00
<i>Campbell Co. (Lynchburg)</i> —Grace Memorial, Alaska.....	8 45
<i>Dinwiddie Co. (Petersburg)</i> —"G.," General	10 00
<i>Norfolk Co. (Norfolk)</i> —Christ Church, Colored.....	10 00
St. Luke's, Children's Meeting, Sp. for St. Paul's School Building Fund, Japan, \$3.55; Colored, \$5; Junior Aux., Sp. for Scripture views for magic lantern for Mr. Chapman, Alaska, \$6.....	14 55
King's Daughters, Wo. Aux., Sp. for "King's Daughters" scholarship, Mrs. Potts' Orphanage, Shanghai, China....	30 00
Branch of Wo. Aux., Sp. for Mr. James Lyon's School, Spokane, Washington, \$25; Sp. for Bishop Leonard's School, Salt Lake City, Utah, \$25.....	50 00
<i>Roanoke Co. (Salem)</i> —"A Friend," Colored (Roanoke)—Meeting of Wo. Aux., work of the Rev. John Chapman, Alaska.....	13 00

SPRINGFIELD—\$10.00

<i>Springfield</i> —Branch of Wo. Aux., Thank-offering, Alaska, \$5; China, \$5.....	10 00
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TEXAS—\$7.50

<i>Beaumont</i> —St. Mark's, Domestic.....	6 75
<i>San Augustine</i> —Rev. George L. Crockett, Mrs. J. H. Cox, and Mrs. E. A. Ingraham, Colored.....	75

VERMONT—\$43.27

<i>Bennington</i> —St. Peter's, St. Agnes' Guild, Wo. Aux., Sp. support of baby in St. Mary's Orphanage, Shanghai, China....	30 00
<i>Brandon</i> —St. Thomas', Domestic, \$1.42; Foreign, \$2.18.....	3 60
<i>Fairfax</i> —Christ Church, General.....	25
<i>Georgia</i> —Emmanuel Church, General.....	20
<i>Jericho</i> —Calvary, General.....	14
<i>Milton</i> —Trinity Church, General.....	20
<i>Poultney</i> —St. John's, General.....	3 88
<i>Rutland</i> —Trinity Church, Two Members, Alaska.....	2 00
<i>Windsor</i> —St. Paul's, General.....	8 00

VIRGINIA—\$194.60

<i>Albemarle Co. (Charlottesville)</i> —Christ Church, Foreign.....	24 00
(<i>Boulevardville</i>)—Grace, Wo. Aux., Sp. for "Helen Dickinson" scholarship, Osuga Orphanage, Japan.....	25 00
<i>Alexandria Co. (Alexandria)</i> —Christ Church, Wo. Aux., Sp. for Rev. J. L. Patton, Japan.....	30 00
St. Paul's, Colored.....	20 10
Episcopal High School Missionary Society, for "Mary B. Blackford" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Charles City Co. (Westover)</i> —Westover Parish, for "Robert Randolph Carter" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
"A Friend," Foreign.....	1 00
<i>Clarke Co. (Berryville)</i> —Grace, Indian.....	4 50
<i>King and Queen Co. (Tappahannock)</i> —Emmanuel Chapel, Foreign.....	3 00
<i>Rockingham Co. (Lynnwood)</i> —Mrs. Serena H. Lewis, General.....	2 00
<i>Spottsylvania Co. (Fredericksburg)</i> —St. George's, General.....	35 00

WESTERN MICHIGAN—\$17.00

<i>Allegan</i> —Church of the Good Shepherd, Individuals, Colored.....	2 00
<i>Coldwater</i> —St. Mark's, Domestic.....	10 00

<i>Hastings</i> —Emmanuel Church, Indian, \$2.50; Colored, \$2.50.....	5 00
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WESTERN NEW YORK—\$950.04

<i>Albion</i> —Christ Church, Foreign, \$11.30; Wo. Aux., salary of teacher in St. Elizabeth's School, South Dakota, \$5.....	16 30
<i>Batavia</i> —St. James', Foreign.....	2 60
<i>Buffalo</i> —Ascension, Domestic.....	15 47
Church of the Good Shepherd, Foreign..	4 86
St. Paul's, Foreign.....	200 92
Trinity Church, Missionary Guild, Wo. Aux., Thank Offering for Alaska.....	10 00
<i>Canandaigua</i> —St. John's, Foreign, \$9.47; Wo. Aux., salary of teacher in St. Elizabeth's School, South Dakota, \$5; Sp. for Insurance of Bishop Graves, China, \$5..	19 47
<i>Catharine</i> —St. John's, Domestic.....	4 00
<i>Clifton Springs</i> —Lucy Ellen Guernsey, Colored.....	1 00
<i>Corning</i> —Christ Church, Wo. Aux., Sp. for Bishop Barker, Western Colorado, \$10; Wo. Aux., Thank Offering for Alaska, \$10.....	20 00
<i>Fredonia</i> —Trinity Church, Foreign.....	8 25
<i>Geneva</i> —St. Peter's, Sp. for Bishop Graves, China.....	18 30
Trinity Church, Sp. for Bishop Talbot, Wyoming and Idaho, \$45; Sp. for Bishop Wells, Spokane, \$103; Wo. Aux., salary of teacher in St. Elizabeth's School, South Dakota, \$10.....	158 00
<i>Lockport</i> —Grace, Foreign.....	27 28
<i>Palmyra</i> —Zion, Wo. Aux., Sp. for "J. G. Webster" scholarship, Jane Bohlen School, Wuchang, China.....	8 00
<i>Penn Yan</i> —St. Mark's, Wo. Aux., salary of teacher in St. Elizabeth's School, South Dakota.....	5 00
<i>Rochester</i> —Christ Church, Mrs. Quinby, Wo. Aux., Thank Offering for Alaska... Christ and St. Paul's Churches, Foreign..	5 00 210 10
Epiphany, Foreign, \$21.58; Wo. Aux., Mrs. Jonas Jones, \$2; Mrs. Alfred Wright, \$2; Sp. for "J. G. Webster" scholarship, Jane Bohlen School, Wuchang, China, \$4; Mrs. Wright, Wo. Aux., Thank Offering for Alaska, \$10... St. James', Domestic, \$50; Foreign, \$50... St. Paul's, Wo. Aux., Sp. for "Susan P. Mather," scholarship, St. Margaret's School, Idaho, \$40; Sp. Insurance of Bishop Graves, China, \$10; Mrs. Halsey, Wo. Aux., Thank Offering for Alaska, \$33.33; Africa, \$3.33; China, \$3.34..... Elizabeth G. Mathews, Colored.....	35 58 100 00 60 00 4 00
<i>Suspension Bridge</i> —Epiphany, Foreign...	8 30
<i>Watkins</i> —St. James', Foreign.....	7 61

WEST VIRGINIA—\$19.62

<i>Clarksburg</i> —Christ Church, Sp. for St. John's College, Shanghai, China.....	19 37
<i>Maggie</i> —"A Friend," Colored.....	25

ARIZONA—\$12.80

<i>Tucson</i> —Grace, General.....	12 80
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MONTANA—\$40.50

<i>Dillon</i> —St. James', S.S., Sp. for "St. James'" scholarship, High School, Cuttington, Africa, \$40; Sp. for James Tibbawa, High School, Cuttington, Africa, 50 cts.....	40 50
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NEW MEXICO—\$1

<i>Albuquerque</i> —Arthur L. Robinson, Colored.....	1 00
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NORTH DAKOTA—\$1.37

<i>Dickinson</i> —St. John's, Domestic.....	1 37
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NORTHERN CALIFORNIA—\$1.70

<i>Vallejo</i> —Ascension, Colored.....	1 70
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NORTHERN TEXAS—\$5.50

<i>Bonheim</i> —Trinity Church, Domestic... ..	4 00
<i>Dallas</i> —"A Churchwoman," Colored.....	1 50

SOUTH DAKOTA—\$24.74

<i>Cheyenne River Mission</i> —St. John's, Domestic	4 29
St. Stephen's, Domestic	58
St. Paul's, Domestic	63
St. Andrew's, Domestic	60
Calvary, Domestic	47
Ascension, Domestic	37
Emmanuel Church, Domestic	3 25
St. Thomas', Domestic	15
St. Mark's, Domestic	16
<i>Standing Rock Reserve</i> —St. Elizabeth's, Foreign	2 66
Church of the Good Shepherd, Foreign ..	53
Blackfeet Camp, Foreign	09
<i>Crow Creek Agency</i> —Christ Church, Domestic, \$2.76; Foreign, \$1.18	3 94
St. John Baptist's, Domestic, \$2.51; Foreign, \$3.66	6 17
All Saints', Domestic, 35 cts.; Foreign, 60 cts.	95

SOUTHERN FLORIDA—\$125.86

<i>Eustis</i> —St. Thomas', General	5 54
<i>Maitland</i> —Church of the Good Shepherd, Wo. Aux., Thank Offering for China. ..	78 84
<i>Orlando</i> —St. Luke's, Wo. Aux., Thank Offering for China	12 10
<i>Pittman</i> —St. John's, Rev. and Mrs. Curtis Grubb, General	3 00
<i>Sanford</i> —Holy Cross, Wo. Aux., Thank Offering for China	5 00
<i>Titusville</i> —St. Gabriel's, Wo. Aux., Thank Offering for China	6 75
<i>Winter Park</i> —All Saints', Wo. Aux., Thank Offering for China	14 63

SPOKANE—\$3.00

<i>Spokane</i> —St. Peter's, General	3 00
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WYOMING—\$5.88

<i>Buffalo</i> —St. Luke's, Domestic	1 38
<i>Cheyenne</i> —St. Mark's, Domestic	4 50

FOREIGN—\$383.76

<i>Liberia, Cape Mount</i> —St. George's Hall, children, Sp. for support of baby in St. Mary's Orphanage, Shanghai, China ..	25 00
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<i>China, Shanghai</i> —St. Mary's Hall, Pure in Heart Society, Wo. Aux., from sale of work, Sp. for support of Day-schools at Kia-king and Fong-ta, and support of Bible woman in China	24 00
<i>England, London</i> —Howard Potter, \$100; M. L. Potter, \$100, Colored	200 00
<i>Japan, Tokyo</i> —"E.", Domestic, \$42; Indian, \$6; Colored, \$15; Foreign, \$66. ...	129 00
<i>Sweden, Stockholm</i> —"Of a Swede," for Alaska	5 76

MISCELLANEOUS—\$5,628.59

Interest on Trust Funds, Domestic, \$2,912.40; Indian, \$788.78; Africa, \$600.33; China, \$209.71; Japan, \$15.63; Foreign, \$770.18; General, 26 cts.; Special, \$164.91	5,622 20
Rents, General	31 89
<i>Sycamore</i> —"A Fried d," General	10 00
"Anonymous," for schools and hospitals in China	6 00
Mite Chest No. 22,409, Domestic	5 00
"Anonymous," Colored	3 00
"Four Friends," Colored	2 00
"Five Communicants," Colored	2 00
"Two Friends," Colored	2 00
"Anonymous," for another worker in Japan	2 00
"Anonymous," Colored	1 00
"Anonymous," Colored	1 00
"Anonymous," Colored	50

LEGACIES—\$1,925.38

<i>Mich., Detroit</i> —Estate of John S. Minor, pro-rata income for year ending January 31, 1894, Domestic, \$1,000; Foreign, \$500	1,500 00
<i>N. Y., New York</i> —Estate of Mrs. Alice Nelson, to the Society	277 38
<i>Vt., Middlebury</i> —Estate of Mrs. Eliza H. Platt, Domestic, \$74; Foreign, \$74	148 00

Receipts for the month	\$52,099 72
Amount previously acknowledged	160,552 76

Total contributions, legacies and specials from September 1st, 1893	212,682 48
---------------------------------------------------------------------------	------------

APPROPRIATIONS, SEPTEMBER, 1893-1894.

DOMESTIC—(Of which for Indian Missions, \$44,895.00; for Missions to Colored people, \$59,300.00) ..	\$263,880 10
FOREIGN	195,379 70

Total	\$459,259 80
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***CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1893.**

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$14,272.91; Missions to Colored people, \$7,444.63, including one-half of general offerings, \$24,601.66)	\$100,956 39
FOREIGN—(Including one-half of general offerings, \$22,908.48)	67,958 80

Total	\$168,915.19
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Required from Mar. 1st, 1894, to Sept. 1st, 1894, for Domestic Missions ..	\$162,923 71
for Foreign Missions ..	127,420 90

Total	\$290,344 61
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Deficiency, September 1st, 1893	\$28,386 94
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Received toward the above in cash and pledges to January 1st, 1894 ..	15,996 08
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Balance of deficiency	\$12,390 86
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[REVISED TO MARCH 8TH, 1894.]

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.

Miss Marlon Muir.....	Athens
Miss Eugenie Raymond.....	"
Miss Georgia Kopeladoul.....	"
Miss Elene Augirinou.....	"
Miss Marigo Blachou.....	"
Miss Olga Blachidi.....	"
Miss Harkiena Arbanitaki.....	"
Miss Photini Michail.....	"
Miss Marika Louissou.....	"
Miss Elene Gregorion.....	"

Also a teacher of Music, Teacher of Vocal Music, and fourteen Student Teachers.

WESTERN AFRICA.

The Rt. Rev. SAMUEL D. FERGUSON, D.D., Missionary Bishop,
Monrovia, Liberia.

Cape Palmas District.

The Rev. R. H. Gibson*.....	Gravay
The Rev. M. P. Keda Valentine*.....	Cuttington.
The Rev. H. C. Nyema Merriam*.....	Hoffman Station.
The Rev. A. H. Roda Vinton*.....	Hidebo.
The Rev. T. C. Brownell Gaba*.....	(Work suspended).
The Rev. R. C. Cooper*.....	Harper.
J. J. Neal, Superintendent Orphan Asylum.....	"
James W. Ashton, Catechist.....	"
Mrs. Sarah J. Dennis, Teacher Orphan Asylum.....	"
Mrs. Margie Hne Kwede Johnson, Teacher Orphan Asylum.....	"
Mrs. L. A. Smith, Teacher Orphan Asylum.....	"
Mrs. C. V. Neal, Teacher.....	"
Mrs. Sarah J. Brown, Matron.....	"
Richard Nyema Kiboni,* Teacher.....	Hidebo.
E. W. Wade Appleton.....	Berde.
Nathaniel H. Sie Barr,*.....	Half Graway.
Edward Wade McKrae,* Teacher.....	Cuttington.
J. J. Perry,* Teacher, St. Mark's School.....	Harper.
John Payne Gibson,* Teacher.....	Cuttington.
Joe. A. Kae Russell,* Teacher.....	Eliza F. Drury Station.
Philip B. Nyema Sator,* Teacher.....	Whole Graway.
Henry E. M. Hne Baker,* Teacher.....	Gedaglo.
R. A. Massey,* Teacher.....	Nmanolu.
W. B. Bowen,* Teacher.....	Tubake.
E. P. Keda Messenger,* Teacher.....	Big Town.
G. G. Kede Wade Bedell,* Teacher.....	(Work suspended).
Victor E. Buda Sator,* Teacher.....	Hoffman Station.
Henry J. R. Cooper,* Teacher.....	Mount Vaughan.
A. L. Wilson,* Teacher.....	Thurston Station.
Charles T. Brown,* Teacher.....	(Work suspended).
J. B. Nema Russell,* Teacher.....	Waduake.
C. J. Nma Hammond,* Teacher.....	Paduake.
W. Wade Harris,* Assistant Teacher.....	Half Graway.
Samuel B. Kwe Clark,* Assistant Teacher.....	Whole Graway.
F. Teba Hoskins.....	(Work suspended).
T. L. Gyioli Collins.....	"
S. B. Hne Wob.....	"
F. Tobeco Brownell.....	"

Siaco District.

The Rev. J. G. Monger.....	Greenville, Siaco.
R. H. Montgomery,* Lay-reader.....	"
J. C. Birch, Teacher.....	"
Mrs. Monger,* Teacher.....	"

Bassa District.

The Rev. Wm. Allan Fair*.....	Bassa.
Luke Nma Scott, Teacher.....	Bassa.

Monterrado District.

The Rev. Garretson W. Gibson.....	Monrovia.
The Rev. James W. Blackledge*.....	Clay Ashland.
The Rev. Edward Hunt*.....	Crozierville.
The Rev. O. B. Hemle Shannon**.....	Cape Mount.
The Rev. Fred Wadit*.....	(In the U. S.)
The Rev. Joseph T. Gibson*.....	Caldwell.
Francis King,* Lay-reader.....	New York Settlement.
George S. Padmore,* Teacher.....	Crozierville.
Michaela W. Gode Muhlenberg,* Teacher.....	St. Augustine Sta.
E. Z. B. Jones,* Teacher.....	Cape Mount.
Mrs. M. R. Brerley,* Teacher.....	(In the U. S.)
Mrs. Sarah H. Blyden, Teacher.....	Monrovia.
Mrs. M. L. Montgomery.....	"
Mrs. M. F. Hilton,* Teacher.....	St. Augustine Sta.
Mrs. G. E. Johns,* Teacher.....	Clay Ashland.
Miss Emille Nicol,* Assistant Teacher.....	Cape Mount.
Miss S. L. Grant,* Teacher.....	"

CHINA.

The Rt. Rev. Frederick R. Graves, D.D., Missionary Bishop,
Hankow, China.

The Rt. Rev. S. I. J. Schereschewsky, D.D.....	(In the U. S.).
The Rev. Elliot H. Thomson.....	Shanghai.
The Rev. Yung Kung Yuen, M.A.*.....	(On Leave).
The Rev. Hoong Neok Wool.....	Kong Wao.
The Rev. Herbert Sowerby.....	(In the U. S.).
The Rev. Sidney C. Partridge.....	Wuchang.
The Rev. Francis L. H. Pott.....	Shanghai.
The Rev. Yu Tang Chu.....	Shanghai.
The Rev. Sze Chia Hwai.....	Kia Ding.
The Rev. Mel-peng Kweil.....	Hankow.
The Rev. James A. Ingie.....	Shanghai.
The Rev. Robert K. Massie.....	Shanghai.
The Rev. H. Clinton Collins, M.D.....	I-chang.
The Rev. Sung Lu Chun,* Deacon.....	Shanghai.
The Rev. Ching Chang Wu,* Deacon.....	San Ting K.
The Rev. Yui Yu Shi,* Deacon.....	Kong Wan.
The Rev. Shian Heng Yang,* Deacon.....	I-chang.
The Rev. Chih Jen Chang,* Deacon.....	Nan Zhang.
The Rev. Kai Ching Li,* Deacon.....	Shanghai.
The Rev. Ts Ming Chang,* Deacon.....	Ying Zhang Kon.
The Rev. Chun Lin Ku,* Deacon.....	Hankow.
The Rev. Tseng Fa Neigh,* Deacon.....	(Suspended).
The Rev. I-Pu Tung,* Deacon.....	"
The Rev. Tseng Seng Fung,* Deacon.....	Wu Hu.
The Rev. Ming-Kao Hwang,* Deacon.....	Hankow.

The Rev. Swun Wang,* Deacon.....	Hankow.
The Rev. Weng-tsun Lu,* Deacon.....	Wuchang.
The Rev. Jiang Yun Pei,* Deacon.....	Kia Ding.
The Rev. Ts Liang Wu,* Deacon.....	Kong Wan.
The Rev. Kung Yung Tung,* Deacon.....	Shanghai.
The Rev. Tseng-shing Yu,* Deacon.....	I-chang.
The Rev. Chi Siun Hu,* Deacon.....	Wuchang.
The Rev. Sze Chiang Wang,* Deacon.....	Wuchang.
Henry W. Boone, M.D.,* Missionary Physician.....	Shanghai.
Marie Haspel, M.D.*.....	"
Percy Mathews, M.D.*.....	"
Edward M. Merrins, M.D.*.....	Wuchang.
Mr. S. E. Smalley,*.....	Shanghai.
Mrs. Courtlandt W. Starr*.....	"
Mrs. Schereschewsky.....	(In the U. S.)
Mrs. Graves.....	Hankow.
Mrs. Sowerby.....	(In the U. S.)
Mrs. W. W. Boone.....	Shanghai.
Mrs. Mathews.....	"
Mrs. Pott.....	"
Mrs. Smalley.....	"
Mrs. Massie.....	"
Miss Stepha L. Dodson*.....	"
Miss M. W. Boone (trained Nurse).....	Wuchang.
Miss Georgia E. Starr.....	Shanghai.
Miss Mary L. Starr*.....	"

Also six Candidates for Holy Orders, and ninety-three Catechists, Teachers, etc. (Native).

JAPAN.

The Rt. Rev. John McKim, D.D., Missionary Bishop,
Tokyo.

The Rt. Rev. C. M. Williams, D.D.....	(In the U. S.)
The Rev. Arthur R. Morris*.....	Tokyo.
The Rev. Theodosius S. Tyng.....	(In the U. S.)
The Rev. E. R. Woodman.....	Tokyo.
The Rev. Masakazu Tai.....	"
The Rev. J. Thompson Cole.....	(In the U. S.)
The Rev. Henry Page.....	Osaka.
The Rev. Isaac Dooman.....	Nara.
The Rev. H. S. Jefferys.....	Tokyo.
The Rev. Joseph M. Francis.....	"
The Rev. John C. Ambler.....	"
The Rev. J. Lindsay Paton.....	Mayebashi.
The Rev. Yastaro Naide.....	Kyoto.
The Rev. Sakachi Minagawa.....	Osaka.
The Rev. Toshizumi Chikashige.....	"
The Rev. Hisakichi Yamabe.....	Tokyo.
The Rev. Yoshinichi Sugura.....	Nara.
The Rev. Yastaro Naide.....	"
Henry Laning, M.D., Missionary Physician.....	Osaka.
Prof. James McD. Gardiner.....	Tokyo.
Mrs. Tyng.....	"
Mrs. McKim.....	"
Mrs. Woodman.....	"
Mrs. Gardiner.....	"
Mrs. Cole.....	(In the U. S.)
Mrs. Page.....	Osaka.
Mrs. Dooman.....	Nara.
Mrs. Jefferys.....	Tokyo.
Mrs. Francis.....	"
Mrs. Ambler.....	"
Mrs. Patton.....	Mayebashi.
Mrs. Gring.....	Kyoto.
Miss Emma Verbeck.....	Tokyo.
Miss Mary Maud Sutton.....	"
Miss Emma Williamson.....	"
Miss Sarah S. Sprague.....	"
Miss Lelia Bull.....	Osaka.
Miss Carrie E. Palmer.....	"
Miss Martha Aldrich.....	(In the U. S.)
Miss Mary Maud Sutton.....	Amori.
Miss Lisa Lovell.....	Osaka.
Miss Mildred N. Page.....	(In the U. S.)
Miss Ida Goepf.....	Tokyo.

Also nine Postulants for Holy Orders, and one hundred and sixty-six Catechists, Teachers and Bible-readers (Japanese).

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers and have been appointed Missionaries for the present fiscal year.

The Rt. Rev. J. Theodoros HOLLY, D.D., LL., Bishop of the Church in Haiti, Port-au-Prince.

The Rev. Pierre E. Jones.....	Jeremie.
The Rev. Charles E. Benedict.....	Auz Cayes.
The Rev. Louis Duplessis Ledan.....	Torbeck.
The Rev. Alexandre Battiste.....	Port-au-Prince.
The Rev. Francis J. Brown.....	Gros Morne.
The Rev. Eudymon Michel.....	Tricane.
The Rev. Jean J. Constant.....	Buteau.
The Rev. Theodore F. Holly.....	Port-au-Prince.
The Rev. S. U. L. Bastien.....	Aoul.
The Rev. Daniel Michel.....	"
The Rev. Isaac Cadiache.....	Port-au-Prince.
The Rev. John A. Holly.....	Thomonde.
The Rev. Alexandre Fargeau.....	"

There are besides, two Postulants for Holy Orders, nineteen Lay-readers, eight Day-school Teachers, and ten Sunday-school teachers, who receive no support, at least from the United States.

* P. O. Address, "care Mr. J. W. Ashton, Harper, Cape Palmas, Liberia."

† These are not supported by the Board.

‡ P. O. Address, "St. John's College, Shanghai."

§ P. O. Address of all Missionaries in Wuchang, Hankow and Shanghai, "Hankow, China."

¶ Ming Hong Road, Hong-Kew, Shanghai.

* P. O. Address, "care Mr. R. A. Sherman, Monrovia, Liberia."

† P. O. Address, "care Mount, via Manoh-saltjah, P.O. Sierra Leone, West Africa."

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THREE YEARS.

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Rev. R. H. McKim, D.D.,
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Resolved, That the Board of Missions commends the work established in Mexico and recognized by this Church in the appointment by the Board of Managers of a Presbyterian nominated by the Presiding Bishop, to whom has been assigned the duty of counselling and guiding the work of those Presbyters and lay-readers who have asked for the fostering care of this Church to be extended to them as a mission. *Provided*, That no money be appropriated for such work in Mexico except what may be specially contributed for that purpose.

The work, therefore, in Mexico is now not only recognized but commended by the Board of Missions, and it was so commended that it appeals to Churchmen for support.

The work in Mexico, all under the direction of the Cuerpo Eclesiastico, counselled and guided by the Rev. Henry Forrester on our behalf, consists of thirty congregations, served by native workers as follows: Presbyters, 5; Students for Holy Orders, 3; Readers, 11; Teachers: Male, 4; Female, 6. The Communicants number about 1,000; the members about 2,500, and adherents about 4,000. There are 10 Missions schools, with about 375 pupils, about equally divided between the sexes.

Besides, we have the Mary Josephine Hooker Memorial Orphanage and Church School which is under the sole direction of Mr. Forrester, with Miss Henrietta D. Driggs as directress. This institution employs one American and two native teachers, and has 38 boarding and 11 day scholars.

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WAYS AND MEANS.

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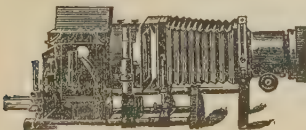
Contributions intended for the salary and travelling expenses of the Rev. Mr. Forrester should be sent to Mr. George Bliss, Church Missions House, 4th Avenue and 22d Street, New York City; and all other contributions to MR. JOHN H. BOYNTON, Treasurer, 23 Beaver St., New York City.

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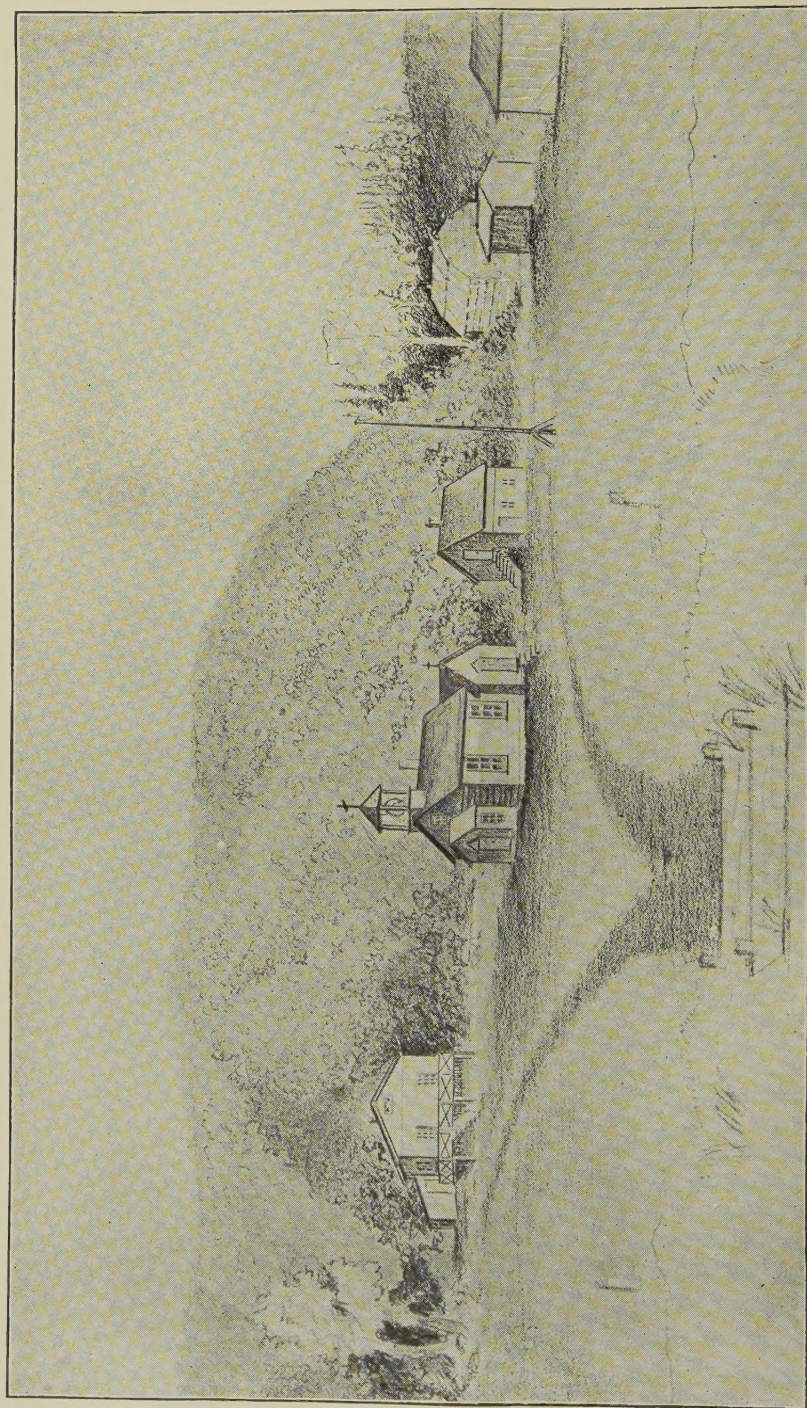
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